History of the
SECOND CONGREGATION
BELFAST

1708 . 1900 .

S. SHANNON MILLIN.

PACIFIC UNITARIAN SCHOOL FOR THE MINISTRY
NON MINISTRARI SED MINISTRARE
INCORPORATED
MAY 12. 1906

BERKELEY, CALIFORNIA

THE GIFT OF

THE AUTHOR

SECOND CONGREGATION,

BELFAST.



MEETING HOUSE AND SCHOOLS, ROSEMARY STREET.

History of the

Second Congregation

of

Protestant Dissenters

in

Belfast.

BY

S. SHANNON MILLIN, B.A.

BARRISTER-AT-LAW.

1708



1896

With Illustrations by J. Vinycomb, M.R.I.A.

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

Belfast:
PRINTED BY W. & G. BAIRD, LIMITED,
MCM.

Property of
CBSK
Please return to
Graduate Theological
Union Library

199
36
42
900

PREFACE.

As a life-long member of the Second Congregation of Protestant Dissenters in Belfast, I offer the following pages as a slight tribute of respect to a congregation that has emancipated itself from every vestige of ecclesiastical domination.

My sole object—that of the historian—has been to record events, and so far as possible to trace the contributory causes. In doing so, I have carefully refrained from expressing any views on matters of Theology, as I feel that any opinions of mine on matters of speculative belief would be of little interest to others.

The following incident, however, may not be without interest in the history of a liberal Church. In the year 1834 a communicant of May Street Presbyterian Meeting-house heard his minister, Rev. Henry Cooke, preach on "Total Depravity," a more favourite subject among Trinitarians then than now. On returning home he met his little daughter, who, with tottering steps and childish prattle, ran to greet her daddy. Raising the child to his bosom, he remarked to his wife, "I'll never believe that my child will be responsible for the sins of its father." He immediately resigned his connection with May Street, and joined the Second Congregation, in which several of his descendants, in the third and fourth generations, are now active members. The man's name was John Millin—my grand-father.

I must express my indebtedness to Mr. John Vinycomb, M.R.I.A.—for many years a member of the Second Congregation—who kindly undertook to superintend the illustrations. His well-known artistic abilities eminently fitted him for the task, and I feel sure that his several cleverly executed designs will form by no means the least interesting portion of this book.

Thanks are due to the Committee of the First Presbyterian Congregation for permission to reproduce two engravings of former ministers of the Second Congregation; to Miss M'Ewen for permission to reproduce the portrait of her grandfather; and to Mr. Samuel Bryson, of Holywood, for permission to reproduce the portrait of his great-grandfather.

I take this opportunity of expressing my high appreciation of the "Historic Memorials of the First Presbyterian Congregation, Belfast." Its author, Rev. Alexander Gordon, M.A., has shown a respectful veneration for movements in connection with that Congregation, which has been described as "the parent hive, out of whose overflowing numbers we were first embodied." Although we have recently removed from being their immediate neighbours in Rosemary Street, there is no estrangement in friendly feeling. May a better knowledge of each other's past history serve to bind us closer in the future.

S. S. M.

1st December, 1900.

CONTENTS.

PAGE

CHAP. I.—THE GROWTH OF RELIGIOUS LIBERTY 9

„ II.—MINISTERIAL SKETCHES 19

„ III.—CONGREGATIONAL MUSIC 83

(a) THE ORGAN.
(b) THE CHOIR.

„ IV.—ALL SOULS' CHURCH 95

APPENDIX A.—Chronological List of Notable Events Affecting the Congregation 103

„ List of Ministers 111

„ B.—Address to F. D. Finlay, Esq., on the Passing of the Dissenters' Chapels Bill 112

„ C.—Petition in Favour of Disestablishing the Irish Church 114

„ D.—Petition in Favour of Redressing the Grievances of the Dissenters of England 115

„ E.—Legislation Affecting the Dissenters in Ireland . 116

„ F.—Extract from the Proceedings of the Rosemary Street Mutual Improvement Association 118

„ G.—NOTES from Bryson's MS. SERMONS . . . 119

„ H.—"What is Protestant Dissent?" 120

„ I.—Congregational Officers 121

ILLUSTRATIONS.

Meeting-House, Rosemary Street (Built in 1789) . . . *Frontispiece.*

Spout Head of same, bearing date . . . . . *Title Page.*

Arch of Tower Door in All Souls' Church 9

Communion Service 16

Portrait of Rev. James Kirkpatrick, D.D., M.D. 18

„ „ Gilbert Kennedy, M.A. 26

„ „ James Bryson, M.A. 32

„ „ W. H. Drummond, D.D. 40

„ „ W. D. H. M'Ewen, M.A. 46

„ „ John Porter 52

„ „ James C. Street 64

Meeting-House, Rosemary Street (Interior) 69

Portrait of Rev. E. I. Fripp, B.A. 74

„ „ W. H. Drummond, B.A. 81

Organ and Choir Loft, Rosemary Street 83

All Souls' Church, Exterior (East End) 94

„ „ Entrance Porch 95

„ „ Pulpit and Organ Loft 97

Portrait of John Ritchie 101

Second Congregation,

Belfast.

Chap. I.—THE GROWTH OF RELIGIOUS LIBERTY.

GREAT as is the temptation to the painter of a living subject to put on canvas an ideal picture, still greater is the temptation to the historian of a distant past to record the events from the standpoint of his present vision. The bitter hatred of the Scotch Covenanters in resisting the encroachments of Prelacy, and still later the bloody strife that defeated a deposed Sovereign who had adopted the principles of the Church of Rome, seem impossible to us when viewed in the light of universal toleration and religious equality. Many causes contributed to the bringing about of those desirable changes, in the accomplishment of which the Second Congregation played a by no means insignificant part. Created by a love for freedom, they have ever championed the cause which gave them birth. Whether the freedom was that of the coloured slave or the honest religious inquirer, they have fearlessly taken their stand on the side of justice, and resisted every attempt to stifle private judgment. An ardent desire to bring about the brotherhood of man has led them to generously support many charitable and benevolent movements of a non-sectarian nature, and some of the most deserving institutions in our midst owe much of their usefulness to the Members of the Second Congregation. To place on record our "simple annals" is to throw some little light on the growth of the City of Belfast, and I approach my task in the spirit of Cromwell's advice to Lely, when he remarked, "Paint me as I am."

In 1708, when the Belfast Presbytery granted the petition of the Session of Belfast "that Mr. James Kirkpatrick might be ascertained to the new Meeting-house now built," Episcopacy was the form of religion as by law established in Ireland, and all Protestants who did not declare their assent to the Thirty-nine

Articles and Book of Common Prayer were liable to disability. The penalty of preaching during disability was three months' imprisonment. It was a criminal offence to deny, either in preaching or writing, the doctrine of the Blessed Trinity as declared in the Thirty-nine Articles, and it was compulsory that the doors of Dissenting Meeting Houses should remain unlocked and unbarred. Such was the state of the law with regard to religion when the Second Congregation, under the ministry of the Rev. James Kirkpatrick, D.D., sprang into existence. There was no trust deed, either open or binding them to any particular doctrine or mode of worship, and the only bond of union was based on the principle of the right of private judgment in all matters of theological doctrine. That principle was manifested by their Minister in the Belfast Society, which had been founded in 1705 for theological discussion, of which Society he was an original member. Here it was that Dr. Kirkpatrick became the champion of Non-Subscription, the principles of which were afterwards to be described as the "New Light."

On the 2nd November, 1719, the Royal Assent was given to the Irish Toleration Act, which was entitled "An Act for exempting the Protestant Dissenters of this Kingdom from certain penalties to which they are now subject." *(6 Geo. I. (Ir.) c. 5.)* The toleration thus extended to Protestant Dissenters still forbade an open denial of the doctrine of the Trinity, but it was no longer necessary to subscribe to the Thirty-nine Articles. The Synod of Ulster passed the Pacific Act on 21st June, 1720, enforcing a custom which had crept in about 1705, viz., a subscription to the substance of the doctrine contained in the Westminster Confession of Faith. Here was an opportunity of which the members of the Belfast Society were not slow to avail themselves, and on the 7th December, 1720, they issued a circular vindicating their principles. The Second Congregation approved of the action of their Minister in supporting the principles of the "New Light," and on the 20th June, 1721, at a meeting of the General Synod held in Belfast, there was produced "a certificate from both congregations of Belfast, bearing testimony to the soundness of both their Ministers' faiths, subscribed by a great number of hands of both congregations."

At this meeting the Rev. Samuel Haliday, M.A., of the First Congregation, manfully refused to *subscribe* to the West-

minster Confession of Faith, on the ground that "my scruples are against the submitting to human tests of divine truths . . when imposed as a necessary 'term of such communion';" and in this refusal he was supported by the First and Second Congregations, both of which became henceforth NON-SUBSCRIBERS.

The Presbyteries were now remodelled, and at the General Synod, held at Dungannon on 15th June, 1725, the Non-Subscribers were transferred to the newly-erected Presbytery of Antrim.*

On the 21st June, 1726, the General Synod met at Dungannon, and on the 25th June the Antrim Presbytery was excluded from the Synod. Haliday and Kirkpatrick subsequently convened "the whole town" of Belfast "to relate to them the great injuries done to the Non-Subscribers, which caused a great ferment in the place." The action of the Antrim Presbytery was approved of by the Dublin and Munster Presbyteries, both of which unanimously resolved to hold communion with them. It must not be supposed that the separation of the two Congregations from the General Synod was a question between Trinitarians and Anti-Trinitarians. It was solely a question between Subscription and Non-Subscription, and was based on the principle that the act of subscription was a relinquishment of liberty, and at variance with the right of private judgment.

While these changes were taking place with regard to the form of church government, the Second Congregation were mere tenants at will of the Meeting-house in which they worshipped, as they had no legal document entitling them to the occupancy of the building. For close on 60 years they worshipped under such conditions. On the 31st August, 1767, Arthur, Earl of Donegall, granted to trustees, on behalf of the Second Congregation of Protestant Dissenters in the town of Belfast, certain premises on the north side of Rosemary Lane, Belfast, for the public worship of Almighty God, to hold unto the trustees and their successors for ever, subject to the payment of twenty shillings of the then currency.

This, then, was the first trust deed under which the Second Congregation held their Meeting-house, and it is well to pause

---

*"The Presbytery of Antrim was founded for the purpose of doing away with ecclesiastical domination, which had been imported by our forefathers from Scotland, and restoring Presbyterianism to that which it was intended to be—that was, an Association of both ministers and lay representatives of the congregation, mutually joined together to consult and deliberate for their common good."—*Rev. S. C. Nelson, 24th October, 1871.*

and consider their position at this time. Their original minister, Dr. Kirkpatrick, had passed away, and had been succeeded by the Rev. Gilbert Kennedy, who remained attached to the General Synod of Ulster. The Congregation had severed its connection with the General Synod, had joined the Presbytery of Antrim, and had again reverted to the former body. They had approved of the action of their minister in refusing to subscribe to the Westminster Confession of Faith, and had become Non-Subscribers. But the benefits of the Toleration Act were still stubbornly refused to all who in preaching or writing denied the doctrine of the Blessed Trinity, as it is declared in the Thirty-Nine Articles. Five years after the trust deed was executed, a Bill for the further relief of Protestant Dissenters was passed by the Commons House of Parliament, but the House of Lords, with their characteristic conservatism, rejected it. The Bill was again brought forward, and finally, in the year 1779, the Royal Assent was given to an "Act for the further relief of Protestant Dissenting Ministers and Schoolmasters" *(19 Geo. III., c. 44)*. By this Act the privileges granted by the Toleration Act of 1719 were granted to all Protestant Dissenting Ministers who shall

(a) Take the Oaths and subscribe the Declaration against Popery required by the said Act, and

(b) Shall subscribe the following Declaration :—

> "I, A. B., do solemnly declare, in the presence of Almighty God, that I am a Christian and a Protestant, and as such, that I believe that the Scriptures of the Old and New Testament, as solemnly received among Protestant Churches, do contain the revealed Will of God; and that I do receive the same as the rule of my Doctrine and Practice."

The old Act of *9 and 10 Wm. III., c. 32*, by which it was criminal "to deny any one of the Persons in the Holy Trinity to be God," continued in force until 1813, when the Royal Assent was given to an "Act to relieve persons who impugn the Doctrine of the Holy Trinity from certain penalties" *(53 Geo. III., c. 160)*, by which the above portion of the Act of Wm. III. was repealed. Some doubt arose about this Act being applicable to Ireland, and "as it is meet and proper that equal freedom of religious worship should be secured by law to every part of the United Kingdom," the provisions of the above Act were re-enacted and made applicable to Ireland. *(57 Geo.*

III., c. 70.) It was no longer penal to preach anti-Trinitarian doctrines, and the fate of the Rev. Thomas Emlyn, who was sentenced in 1702 to undergo both fine and imprisonment for "entertaining an opinion unfavourable to the deity of the Saviour," was an impossibility.

Although it was penal to preach Unitarian doctrines previous to 1817, it must not be supposed that the law was strictly enforced. If those principles had not been publicly declared, there would have been no occasion for the Legislature to have interfered. As early as 1744 there was published in Belfast *A Gospel Defence of the Unitarian Doctrine.* It is difficult to say when the Second Congregation first adopted those principles, but we have it on the authority of the Rev. Dr. Killen, that the sermon preached before the General Synod in 1763 by the Moderator, who was then Minister of the Second Congregation, was a departure from the species of theology which the Synod had originally adopted. The change from Trinitarianism to Unitarianism was a gradual development,* and was the natural outcome of the desire for preserving religion in its primitive, uncorrupted purity. The first minister of the Second Congregation who adopted the Unitarian name was the Rev. John Porter, and as early as 1831 we find him advocating the "extension of rational Christianity."

But there was still a very serious legal disadvantage under which Protestant Dissenting Congregations stood. The law said that the building must be used for the identical doctrines and modes of worship of the original founders, while the more enlightened public opinion said there was no obligation to perpetuate such views. Public opinion is always in advance of legislation, and Sir Robert Peel introduced the Dissenters' Chapels Bill with the object of bringing the two into more complete accord. A shout of disapproval at legalising Unitarians was raised throughout the Kingdom, and, viewed from the distance of half a century, shows to what an extent justice is disregarded in religious controversies. The arguments used by the opponents of the Bill are now a matter of history, but the noble attitude assumed by Thomas Babington Macaulay (afterwards Lord Macaulay), William Ewart Gladstone, T. Monckton Milnes (afterwards Lord Houghton), and Richard

---

* For the growth of Unitarianism in the North of Ireland, see *Historic Memorials of the First Presbyterian Church, Belfast*, pp. 32 to 39.

Lalor Sheil, all of whom were diametrically opposed to the religious views of Unitarians, will ever be regarded with veneration by those who respect the right of private judgment in all matters of theological doctrine. The Bill received the Royal Assent on the 19th July, 1844, and henceforth the legal doctrine of prescription confirmed the title of the Unitarians in possession of their buildings.

One of the most pleasing incidents in the discussion on the Second Reading of the Bill in the House of Commons, on the 6th June, was the eloquent advocacy of an Irish Catholic (Sheil) on behalf of the Unitarian claims. Half a century previous (17th January, 1792) a former minister of the Second Congregation, Rev. James Bryson, presided at a meeting of the Belfast Reading Society, at which it was resolved to publicly declare their sentiments on the great and important question of admitting the Roman Catholics to a full and immediate participation of the rights enjoyed by their fellow citizens and countrymen. Now the Catholic was raising his voice in support of the Unitarians to a full and immediate participation of the *legal* rights enjoyed by other Protestants. The concluding words of Richard Lalor Sheil on that occasion are unsurpassed for their eloquence, while they are tempered with a due regard to the conscientious scruples of his opponents.

> "It is surprising," said he, "that men who are complaining of the existing law of marriage, and calling for a repeal of it, by which property may be affected, should themselves show so little forbearance; it is wonderful that they will allow so small a portion of liberty to others, while they themselves demand it in so large a measure—that they, whose ancestors heroically suffered persecution almost to death, for their honourable adherence to that which they believed to be the truth, should be prompt to inflict pains and penalties—that they should seat themselves in the iron chair of Calvinistic infallibility—and that they should read the Book of Mercy by that lurid light with which Geneva was illuminated when Servetus was consumed."

Down to the year 1871 the Congregation had always been connected with a Presbytery. It became attached to the Synod of Ulster in 1744, and reverted to the Presbytery of Antrim in 1791, to which body it belonged for eighty years. On the 10th November, 1816, it was decided "That whatever clergyman may hereafter be appointed to the charge of this house shall become a member of the Presbytery of Antrim, if he does not already belong to that body." It must, however, be borne in

mind that Presbyterianism had only been adopted for purposes of convenience, and had never been regarded as essential in the constitution, or as a fundamental principle, of the Congregation.* The Presbyterian practice of an installation service before the admission of a member to the Presbytery of Antrim had been rigorously insisted upon by that body, and there had been no instance of a member having been admitted, during the 19th century, without such service. In the year 1871 the Congregation claimed the right to exercise perfect freedom and be absolutely relieved from ecclesiastical control in regard to the arrangements they might make with their minister. The desire of the Congregation to assert its natural freedom from any external intervention whatever was the distinct understanding on which the Rev. James C. Street, of Newcastle-on-Tyne, accepted the call to become Mr. Porter's assistant and successor.

The minister of the Congregation was bound by the resolution of 10th November, 1816, to become a member of the Presbytery of Antrim. An application was made to the Presbytery to admit Mr. Street as such member, and the matter was considered on the 24th October, 1871. At that meeting Mr. John Ritchie moved and Rev. John Porter seconded—

> "That Mr. Street, and all other ministers for the time being of the Second Congregation, Rosemary Street, Belfast, be received into the Presbytery of Antrim, and become a member and members thereof, without any installation or other service. That the said Second Congregation, Rosemary Street, Belfast, and Mr. Street, and all other ministers for the time being of the said Second Congregation, be at liberty to settle between themselves all arrangements, monetary or otherwise, affecting them respectively, including those as to the duration of and mode of terminating the engagement and connection between them, without any intervention whatever on the part of the Presbytery."

The Rev. S. C. Nelson moved, and the Rev. Wm. Napier seconded the following amendment :—

> "That the Second Congregation being already in connection with the Presbytery, and there not being any application before the Presbytery on Mr. Street's part for admission to their body, we cannot come to any resolution on the communication from the Second Congregation, and that we can see no reason to subvert the original principles and usages which have worked so satisfactorily for both Ministers and Congregation for nearly a century and a half."

---

* This was the opinion of W. D. Andrews, Q.C. (now the Right Hon. Mr. Justice Andrews), on a joint case submitted to him on behalf of the Second Congregation and the Presbytery of Antrim.

After a somewhat lengthened discussion the amendment was put to the meeting, and carried by 15 to 4. The names of those who voted against the amendment were :—Rev. John Porter, Messrs John Ritchie, David M'Master, and James Logan.

The Second Congregation, after an existence of 164 years, was now free—free to exercise its own private judgment in all matters of doctrine, provided they are not other than Protestant ; free from all legal disabilities ; free to terminate their engagement with their minister without any intervention of a Presbytery ; free to discharge the sacred trust reposed in them—

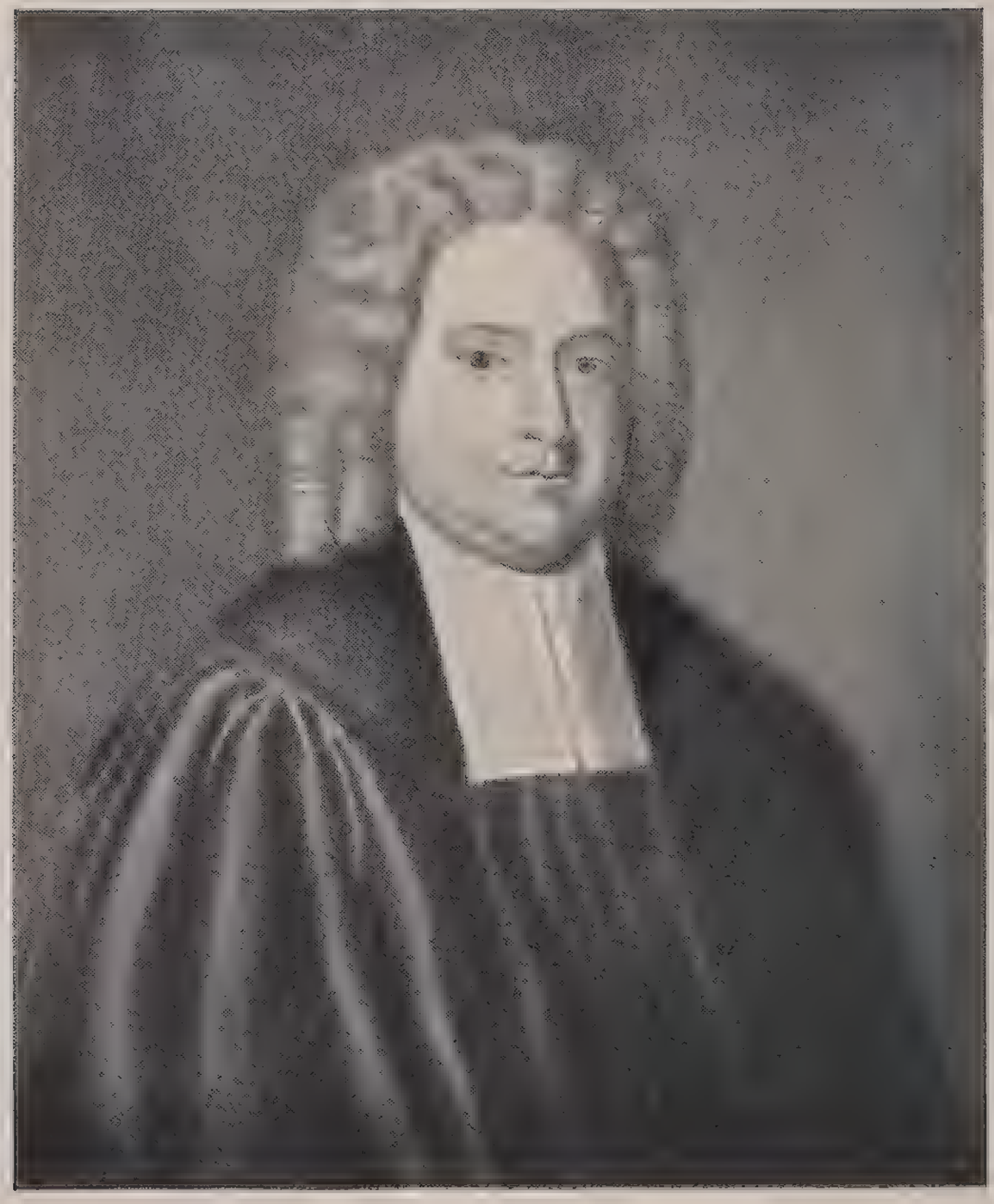
"The Public Worship of Almighty God."



COMMUNION SERVICE.

The joint property of the First and Second Congregations.

The Communion Service originally belonged to the First Congregation, but in 1708, when the Second Congregation was created, it was agreed that it should become the joint property, and since then it has been constantly used by the respective Congregations. Three of the silver cups bear an inscription, viz. : The Gift of James Stewart to the Meeting-house of Belfast, 1693.—Donum Thos. Crawford, Coetui Presbyter de Belfast, 1698.—James Martin.



P. Kirkpatrick

From an old engraving.



Chap. II.—MINISTERIAL SKETCHES.

JAMES KIRKPATRICK, D.D., M.D. (1708-1743).

"Brotherly Love and Meekness, the Essential Ingredients of true Religion, have so much of the Temper of Heaven in 'em, that they wou'd soon make us all easy. Charity wou'd put the best Construction upon the Principles and Practices of one another. It wou'd not strain Consequences, nor infuse groundless Jealousies, nor wilfully misrepresent Matters of Fact, nor use bitter Scurrilous Expressions to alienate the Affections of Protestants and keep 'em at a distance from one another. . . . . It wou'd make all good Men Honour Men of Worth and real Goodness, tho' of a different Persuasion from themselves, much more than the Debauchees of their own Persuasion. . . . . In a Word, it wou'd make us all abandon every base Party Interest; it wou'd cure Bigotry on all sides, and keep Men from running Matters to Extremes."—*Preface to Presbyterian Loyalty, by James Kirkpatrick, D.D.*

The creation of the Second Congregation was due to a letter of the Rev. John M'Bride to the First Congregation on the 18th June, 1706, in which he stated that if there be 3,000 persons in the Belfast Congregation there must be two meeting-houses and two distinct congregations. The building, which was of a cruciform shape, was erected during 1707, and on 2nd March, 1708, the Belfast Presbytery "ascertained" Mr. Kirkpatrick to the new meeting-house. In the following month (12th April) the Presbytery granted a petition "for erecting a new congregation in Belfast to meet and be under the particular pastoral charge of Mr. James Kirkpatrick." The separation of the two congregations being amicable, the stipend, amounting to £160 14s 3d, was equally divided, and the Communion Plate became, and still continues to be, joint property.

Mr. Kirkpatrick was an original member of the Belfast Society, founded in 1705, when the Synod of Ulster first imposed a subscription to the Westminster Confession of Faith.† Here it was that he championed the cause of liberty, although

* The times are changed, and we are changed with them.

† The Protestant Dissenters of Ireland never required of their candidates for the holy ministry subscription to the Westminster Confession, or any other confession or book whatsoever, until the year 1705, though it had obtained for some years before as a custom among the Dissenters in the North for candidates to profess their assent to it at their ordination, but even that custom was introduced without any act of any of their ecclesiastical assemblies, there being no act for making it a *term of Communion* before the year 1705.—*Vindication*, p. 18.

his efforts in this respect were not confined to the Society. He was indefatigable in resisting every attempt to place a Popish Prince on the Throne. The liberties which the Revolution of 1688 had established in England seemed to be more and more threatened as Queen Anne neared the end of her reign. She was childless, and the only heir to the Throne was James Edward, son of James II., whose claim was being advocated by those who wished to undo the work of the Revolution. At such a time the Protestant Dissenters were attacked, and every means adopted to hold them up to ridicule and scorn. Chief among the assailers was Dr. William Tisdall, Vicar of Belfast, who published in 1709 "A Sample of True Blue Presbyterianism in all Changes and Turns of Government," and three years later he published "The Conduct of the Dissenters of Ireland with respect both to Church and State."

In 1709 the Lord Lieutenant of Ireland (Earl of Wharton) had stated that it was—

> "Her Majesty's Royal will and intention that Dissenters shall not be persecuted or molested in the exercise of their religion."

Notwithstanding this statement from the Queen's representative, Kirkpatrick, who was Moderator of the General Synod in 1712, felt the smart of Dr. Tisdall's attack on the loyalty of the Dissenters, and immediately drew swords with his assailers. In 1713 he published "An Historical Essay upon the Loyalty of Presbyterians in Great Britain and Ireland, from the Reformation to the present year, 1713."

This publication was undoubtedly the greatest work of Kirkpatrick, and is much more than a bare answer to Tisdall's two papers. Those who were accusing the Dissenters with disloyalty were serving the interest of the Pretender, and thus endangering the welfare of the State. It was of the utmost importance at such a time to show the faithful adherence of the Presbyterians to the great principles of the Revolution, and to assert their determination to uphold the House of Hanover in the interests of civil and religious liberty. As an acknowledgment of the services of Presbyterians in Ireland in support of the Protestant succession in the illustrious House of Hanover, George I., after his accession to the throne, granted them the sum of £800.*

---

* See debate in Irish House of Commons, 11th February, 1792.

Shortly after the appearance of this publication its author, together with Rev. John Abernethy, of Antrim, and Rev. Francis Iredell, of Dublin, urged upon the Lord Lieutenant (Duke of Shrewsbury) the necessity of repealing the imposition of the Sacramental test, on the ground that—

> "The melancholy apprehensions of these things have put several of us upon thoughts of transplanting ourselves into America, that we may there in a wilderness enjoy, by the blessing of God, that ease and quiet to our consciences, persons, and families which is denied us in our native country."

This petition seemed to have had some effect on the Duke of Shrewsbury, as we find that he voted in the minority against the Schism Act (1714), which enacted that no person should keep a public or private school, or act as tutor, unless a member of the Church of England, and licensed by his Bishop. Nothing, however, was done by Parliament towards redressing the grievances of Dissenters until 1719, when the Toleration Act received the Royal Assent (2nd November).

No sooner had the Toleration Act come into operation than the General Synod passed the Pacific Act (21st June, 1720), enforcing a subscription to the substance of the doctrine contained in the Westminster Confession of Faith. The members of the Belfast Society, who had protested against such subscription as inconsistent with Christian liberty, issued a circular vindicating their principles on 7th December, 1720.

In the following year Kirkpatrick voted against the motion—

> "That all the members of this Synod who are willing to subscribe the Westminster Confession of Faith, according to the terms of the Pacific Act, may be allowed by this Synod to do it."

In the same year (1721) he published his "Vindication," under the *nom de plume* of "A Sincere Lover of Truth and Peace," in which he advocated the cause of non-subscription as "A plain principle of Christianity, and one of the best means for preserving religion in its primitive, uncorrupted purity." This publication seemed to rankle in the breasts of the subscribers, and accordingly the non-subscribers had to stand a trial for their principles, the accusation being fixed against four ministers who had undertaken the defence of the "Vindication."

While the non-subscribers were undergoing their trial, an incident occurred which shows to what extent their opponents were actuated by charity. The Third Congregation held their first Communion on 23rd February, 1724, and they absolutely refused

> "To join in Communion with these ministers, who, in their judgments, are against subscribing to the Westminster Confession of Faith as a test of orthodoxy."*

Both Kirkpatrick and Haliday belonged at this time to the Synod of Ulster, and it was not until the following year (1725) that the non-subscribers were put together into the Presbytery of Antrim.

After the decision of the Third Congregation to refuse the admittance of non-subscribing ministers to the participation of the Lord's Supper, Kirkpatrick published his "Scripture Plea," in which he showed, on Scriptural grounds, their want of Christian charity. No further argument should have been required to convince impartial minds of the ridiculous position in which the Third Congregation had placed themselves than

---

*The following are the letters that passed between Dr. Kirkpatrick and Rev. Samuel Haliday and Rev. Charles Mastertown:—

19th February, 1723-24.

"We intend (God Willing) to joyn in Communion with you next Lord's Day in the Participation of the Lord's Supper in your Congregation; that being *one Bread and one Body* we may not only cherish Brotherly Love, but attain to all the other blessed Ends of that Holy Ordinance."

JAMES KIRKPATRICK.
SAMUEL HALIDAY.

22nd February, 1723-34.

"As to your communicating with us yourselves it is our humble advice that you should not partake with us at this time," because it might give offence to those "who think that they have good reason not to joyn in Communion with those Ministers who in their judgments are against Subscribing to the Westminster Confession of Faith as a test of Orthodoxy."

SAMUEL CHALMERS (in the name of the Third Congregation).

22nd February, 1723-24.

"We know no Church which has made Subscription to the Westminster Confession of Faith . . . . . a term of Christian fellowship in the Lord's Supper.

We demand it as our right to be admitted; yet if your Session signify to us by a line this night that they are determined to exclude us, in that case we will desist at this time, and then the blame will not be chargeable on us."

JAMES KIRKPATRICK.
SAMUEL HALIDAY.

To Rev. Charles Mastertown.

23rd February, 1723-24.

"We are still of the same opinion with our first Letter, and do insist on it."

SAMUEL CHALMERS (in the name of the Third Congregation).

the text which appeared on the front page of the pamphlet, "*Wherefore receive ye one another, as Christ also received us, to the glory of God.*"

In 1726 the dispute came to a crisis, when the Presbytery of Antrim laid before the General Synod a healing paper, called "Expedients for Peace among the Protestant Dissenters in the North of Ireland."

> "Our first expedient for peace, and which we look upon as the foundation of all the rest, is that our reverend subscribing brethren would be pleased seriously to consider the many clear Gospel precepts, which settle the terms of religious communion, and enjoyn Christian forbearance, notwithstanding of differences in judgment and practice in *lesser matters*."

Kirkpatrick was the author, and to him was it entrusted to introduce the "Expedients for Peace," and "no sooner was that paper read and delivered to the clerk than it was called a declaration of war."* The new terms of peace were rejected, and the Presbytery of Antrim were henceforth excluded from ministerial communion with their brethren in Church judicatories.

In his old age Dr. Kirkpatrick found himself ruthlessly expelled from the Synod to which his father had belonged, but he never swerved from the principles which he had so ably advocated in his youth. Freedom was his watchword, and, like the faithful soldier who remained at his post while the burning lava engulfed him in its deadly grasp, Kirkpatrick died while engaged in writing "The Defence of Christian Liberty." Little is known of his death,† or where his remains are interred, but the text of his posthumous work is a more fitting epitaph than the pen of man could devise :—

"Stand fast, therefore, in the Liberty wherewith
Christ hath made us free."

---

* Seven General Synods, p. 168.

† Professor Witherow, in his "Memorials of Presbyterianism in Ireland," records his death as having occurred in 1744. This seems to be erroneous, as "The Defence of Christian Liberty" was published in 1743, and the printer, James Blow, says at the end of the work, "Thus far the rev. author had gone in his manuscript, and no farther than p. 89, when death deprived us of many blessings in his valuable life."

It might be added that his will was proved by his wife on 15th July, 1743.

PUBLISHED WORKS OF THE REV. JAMES KIRKPATRICK, D.D.

1708-1743.

1. An Historical Essay upon the LOYALTY OF PRESBYTERIANS in Great Britain and Ireland from the Reformation to this present year, 1713, wherein their steady adherence to the Protestant interest, our happy civil constitution, the succession of Protestant princes, the just prerogatives of the Crown, and the liberties of the people, is demonstrated from public records, the best approved histories, the confession of their adversaries, and divers valuable original papers well attested and never before published. And an answer given to the calumnies of their accusers, and particularly to two late pamphlets—viz., 1. A Sample of True Blue Presbyterian Loyalty, etc.; 2. The Conduct of Dissenters in Ireland, etc., in three parts, with a prefatory Address to all Her Majesty's Protestant subjects of all persuasions in Great Britain and Ireland, against the Pretender, on behalf of the Protestant religion, the Queen, the House of Hanover, and our liberties. 4to. pp. 564. *Belfast*, 1713.

2. GOD'S DOMINION OVER KINGS and other Magistrates; a Thanksgiving Sermon preached in Belfast, October 20th, 1714, being the happy day of the Coronation of His Most Excellent Majesty King George. 4to. pp. 28. *Belfast*, 1714.

3. A VINDICATION of the Presbyterian Ministers in the North of Ireland, Subscribers and non-Subscribers, from many gross and groundless aspersions cast upon them in a late scandalous libel, entitled, "An Account of the Mind of the Synod, etc." pp. 82. *Belfast*, 1721.

4. A SCRIPTURE PLEA against a fatal rupture and breach of Christian communion against Presbyterians in the North of Ireland. pp. 12 and 91. *Belfast*, 1724.

5. AN ESSAY upon the important question whether there is a legislative proper authority in the Church, and whether Christian discipline, truth, peace, and good order may not be maintained without it. With a refutation of some principles advanced in a late pamphlet, entitled, "A Brief Review of a Paper, etc., by some non-subscribing Ministers in the North of Ireland. pp. 100. 12mo. *Belfast*, 1731.

6. Conclusion of the Appendix to Duchal's Sermon on the Death of Abernethy. 1741.

7. A DEFENCE OF CHRISTIAN LIBERTY in a letter to the anonymous author of a late pamphlet, entitled, "A New Creed considered on the principles of the Belfast Society alias the Presbytery of Antrim, lately published by the Rev. Dr. James Kirkpatrick, briefly examined. By a Member of the General Synod. pp. 102. *Belfast*, 1743.



GILBERTUS KENNEDY, A.M.

V. D. M.

Qui Hominis et Civis Officia et varia Past^s Evang^l munia.
Apud LISBURN *ann. I., apud* KILLYLEAGH *Annos XI.*
apud BELFAST *Annos XXIX.*
Summa Prudentia et Integritate absolvit moribusq.
Puris ornavit ex hac vita decessit maii 12^mo 1773.
Ætatis suæ 67.

Published after his death.

GILBERT KENNEDY, M.A., 1744-1773.

"What is life without liberty? Death to every person that has the least manliness and generosity of heart is more eligible than life in slavery. Love of liberty is a principle implanted and as deeply rooted in human nature as the love of life.

By Truth is to be understood true and pure religion; the belief and worship of the only living and true God, in opposition to idolatry and every species of false religion. . . . . .

Truth never will flourish in the world till every degree of spiritual tyranny and domination over conscience be set aside, and men, delivered from the shackles and fetters of authority, be permitted without running any hazard freely to use their own reason and understanding in religious matters. Nor without this can there be a thorough revival of practical religion. For what influence can that faith be supposed to have which stands only in the wisdom of men, and is not the result of impartial inquiry and rational conviction."—"Peace and Truth," by Rev. G. Kennedy, M.A., p. 24.

The Rev. Gilbert Kennedy proved himself, during the 29 years of ministry to the Second Congregation, to be a worthy successor to the great champion of non-subscription. Unlike his father, who had upheld the principle of subscription by publishing a defence of the conduct of the Synod of Ulster, he had enlarged and generous notions as to the rights and liberties of mankind. He belonged to the Presbytery of Killyleagh, and did not sever his connection with the Synod of Ulster; yet he never hesitated for a moment to boldly assert that all impositions upon conscience were deleterious to the progress of truth.

The political history of our country during the ministry of Mr. Kennedy was one calculated to put to the severest test the principles of liberty. The claims of a banished heir of the house of Stuart brought two hostile armies into battle array against each other, until the victory of Culloden annihilated for ever the Jacobite party. No sooner had we been delivered from the throes of a civil war, the last which deluged the soil with English blood, than England threw in her lot with the claims of Maria Teresa in the war of the Austrian Succession, which was ultimately brought to a close by the Treaty of Aix-la-Chapelle in 1748. By this Treaty France agreed to abandon the cause of the Stuarts, and expel the Pretender from her soil. The peace thus brought about was only a temporary cessation from warfare, for the rise of Pitt saw English arms once more in the field. The year 1759 was one of the most glorious in the military annals of England, and as Walpole remarked, "it was necessary to ask every morning what new victory there was, for fear of missing one."

During the time that our country was passing through this terrible crisis in its history, the Government had appointed one

day for a general fast (18th December, 1745), and two for public thanksgiving (25th April, 1749, and 29th November, 1759). On each of those occasions Mr. Kennedy preached a sermon, and as those three sermons were printed at the request of the congregation, we can judge of their author's views on the great political questions of that time.

"What is life without liberty?" asked he, after France had agreed to abandon the cause of the House of Stuart; and from the question can be gathered the value he set upon liberty. Civil and religious liberty was the foundation on which the House of Hanover stood, and he was prepared to risk everything rather than submit to the mischiefs of absolute arbitrary power. The same principle that actuated him in resisting the right of any ecclesiastical body domineering over him in his search after truth, guided him in political matters, as it is impossible for a man to emancipate himself from ecclesiastical tyranny without in some degree embracing principles favourable to general freedom.

In 1763 he was chosen Moderator of the Synod of Ulster, and at their annual meeting in June of the following year he preached from the text, "*Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*"—Gal. i. 10.

Imagine a Moderator of the General Assembly of the present time saying that it is "unbecoming to be dogmatical in disputable matters." What a shout of disapproval would be raised, as the cry of *Infidel—Arian*—re-echoed from pulpit to pulpit throughout the land. Yet here was a Moderator receiving "the unanimous thanks of the house for his very acceptable sermon"—a sermon which contained the following passage:—

> "It were much for the honour of Christianity, and the interest of truth, if every discouragement to rational and free enquiry were removed out of the Churches."—p. 41.

Mr. Kennedy was "requested to print it for *public edification*," a request which he subsequently performed, and thereby preserved a monument of honest and manly courage.*

---

* Speaking of this discourse, Dr. Killen says in *Reid's Presbyterian History*:—"In a merely literary point of view, it is by no means discreditable to the author; but, as a specimen of the species of theology which the Synod was now disposed to patronize, it proves to what extent the largest section of the Presbyterian Church in Ireland had departed from its original principles."—Vol. III. p. 436.

It was during Mr. Kennedy's ministry that the Second Congregation received the lease of the ground on which the Meeting-house stood. On the 31st August, 1767, Arthur, Earl of Donegall, granted unto Thomas Greg, George Ferguson, and Waddell Cunningham, trustees of the Second Congregation of Protestant Dissenters in the town of Belfast, the premises on the north side of Rosemary Lane, to hold unto the Trustees and their successors for ever, for the public worship of Almighty God.

He died on the 12th May, 1773, and his funeral sermon was preached in the Meeting-house of the Second Congregation by the Rev. James MacKay, minister of the First Congregation, on the 23rd May. The subject chosen was "The Character and Future Reward of the Wise, and of those who turn many to Righteousness," in the course of which Mr. MacKay spoke as follows :—

> "As a preacher, his talents and abilities were universally acknowledged. Having an early taste for literature, a strong desire for improvement, and being naturally studious and contemplative, he acquired a considerable stock of knowledge, especially in those branches which related more immediately to his own profession. That branch of knowledge, the most important of all others to a divine—I mean that which treats of human nature and the evidences of revealed religion—he had carefully studied, and was well acquainted with the best writers on these subjects, ancient and modern. The sacred writings, the sources of religious knowledge, he read with particular care and attention. As he made these, and not the creeds and systems of fallible men, the rule and standard of his faith, with candour and impartiality he inquired into their true sense and meaning, and in the course of preaching and expounding, explained them with critical skill and judgment."
>
> "Though few understood the many subjects of controversy among divines better, yet he seldom or never brought them into the pulpit. According to the Apostle's excellent advice, he carefully 'avoided those foolish and unprofitable questions which only gender strife and contention,' furnish matter for idle disputation, and 'serve not to the use of edifying.' What he strenuously endeavoured to inculcate were those plain and practical duties of religion which are of eternal and immutable obligation; that piety and love to God, that universal charity and good will to men, that purity and righteousness of life, which are the sum and substance of all religion."

"I shall only add one thing more to his honour, that from his youth he entertained enlarged and generous notions of the rights and liberties of mankind, civil and religious. In matters of religion he looked upon all claims of human authority, all impositions upon conscience, not only as injurious to and destructive of the rights and liberties we are justly entitled to as men and Christians, but as greatly obstructing the progress of truth and religious knowledge, and the unhappy source of many other evils. Upon this footing and upon these principles only he knew a dissent from the Established Church can be justified, the reformation from Popery, and Christianity itself defended."

PUBLISHED WORKS OF REV. GILBERT KENNEDY, M.A.

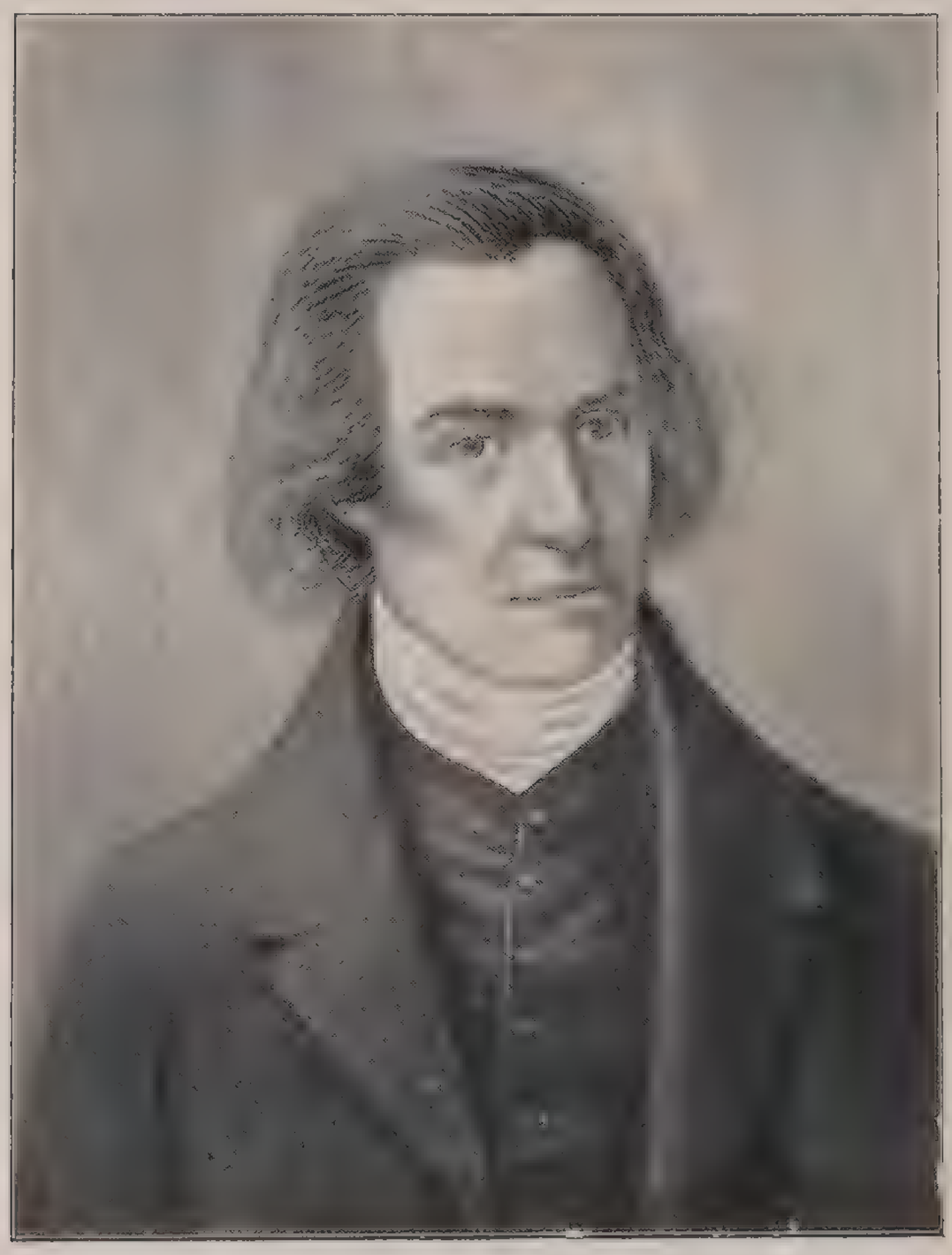
1744-1773.

1. THE WICKED RULER; or, the mischiefs of absolute arbitrary power. A Sermon preached in the Second Presbyterian Congregation of Belfast, December 18, 1745, being the day of the General Fast appointed by Government. *Belfast*, 1745.

2. The Great Blessing of PEACE AND TRUTH in our day. A Sermon preached at Belfast on Tuesday, April 25th, 1749, being the day of Public Thanksgiving for the Peace. *Belfast*, 1749.

3. The AMBITIOUS DESIGNS of wicked men under the restraint of Divine Providence. A Sermon preached at Belfast on Thursday, November 29th, 1759, being a day of Public Thanksgiving appointed by authority for the success of the preceding campaign. *Belfast*, 1759.

4. The CHARACTER AND CONDUCT OF ST. PAUL, recommended as a pattern to all who devote themselves to the Christian Ministry. A Sermon preached at Lurgan, June 26th, 1764, at a General Synod of Protestant Dissenting Ministers of the Presbyterian persuasion in Ulster, and published at their desire. *Belfast*, 1764.



J. L. Bryson

From an oil painting in possession of
Mr. Samuel Bryson, Holywood.

JAMES BRYSON, M.A., 1773-1791.

"Let us support the love of truth, entire and uncorrupted, and commit ourselves to God, who judgeth righteous judgment. From this principle Abraham forsook his country and his friends rather than worship gods in whom he did not believe, or offer divine honours where he thought they were not due. This was that spirit of integrity and honesty towards God which animated the apostles and the early preachers and professors of our holy religion to endure all hardships and encounter every opposition. This sacred love of truth, this loyalty to God, supported the illustrious army of saints and martyrs, gave nerves and vigour to the understandings and the virtue of our great reformers, and enabled them to receive immortal honours by their unshaken steadfastness and patient sufferings in the cause of truth and Christian liberty."—Sermons on several Important Subjects by James Bryson, A.M., p. 81. *Belfast*, 1778.

Although James Bryson, like his predecessor Gilbert Kennedy, belonged to the Synod of Ulster, it must be noted that his *subscription* was in these words: "I believe the Westminster Confession of Faith, as to all the *important articles* of religion, to be founded upon and agreeable to the Holy Scriptures, and, as such, I subscribe it as the confession of my faith." He had the utmost respect for those who stood up "in defence of the religious rights of men and Christians," and did not hesitate to side with the great political movement which had for its object the enfranchisement of all classes of the community. His one distinguishing characteristic was liberality. He became a Mason in 1782, when he joined the Orange Lodge No. 257* (the Warrant of this Lodge was issued on 6th June, 1755), and he subsequently preached to large congregations on the duties of Masonry. But his brotherly love was not confined to the members of any particular order. "All the children of God are our brethren," said he, and his life-work was in accordance with the precept. He recognised in the despised Papist a brother as much to be respected as the most favoured hireling of the Established Church, and was not afraid to side with the down-trodden and oppressed.

---

*When the White Linen Hall was removed for the erection of the new City Hall in 1898, the foundation-stone was discovered, across which lay a copper plate, eight inches long by five inches broad, and bearing on the obverse side the following inscription:—"The first stone of the White Linen Hall was laid the 28th of April, A.D. 1783, in the year of Masonry 5783, by John Brown, Esq., Worshipful Master of the Orange Lodge of Belfast, No. 257, High Sheriff of the County of Antrim, and Major of the Belfast Battalion of Volunteers, assisted by the Wardens and Brethren of the said Lodge, and accompanied by the Members of the other Lodges, the Sovereign, Burgesses, and Principal Inhabitants of the Town. In aid of which Building the Orange Lodge presented the Managers with the sum of £100."

On the same occasion Joseph Clotworthy, High Priest of Lodge 272 (an old man who had attended every public matter of the port for upwards of 60 years) dropped dead just behind the Deacons of the Orange Lodge. He was buried 30th April, 1783, by the Orange Lodge and the rest of the Brethren with all Masonic honours.—*News-Letter of 2nd May, 1783.*

That disastrous war which arose out of the iniquitous policy of forcing taxation without representation, and which resulted in the American colonies forming themselves into an independent confederation of States, had drained the North of Ireland of almost all military protection against the encroachments of the enemies of England. At such a time Volunteer companies began to be formed, and ere long an extensive military organisation was established in Ulster. They became not only the guardians of Ireland against an invading army, but their outspoken advocacy of the redress of their country's wrongs has won for them the universal admiration of succeeding generations. As an instance of their liberal principles, two resolutions were passed at Dungannon on 15th day of February, 1782, at a meeting of the Ulster Volunteers—

> "That we hold the right of private judgment in matters of religion to be equally sacred in others as in ourselves."
>
> "That as men, and as Irishmen and Christians, and as Protestants, we rejoice in the relaxation of the penal laws against our Roman Catholic fellow-subjects, and that we conceive the measure to be fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland."

Mr. Bryson took a very active part in the Volunteer movement. On the 22nd November, 1778, he preached to the Belfast Union Volunteers, on which occasion he lauded their efforts on behalf of liberty, in the following words :—

> "The military associations of this town do honour to the place and kingdom, and you particularly, my present auditors of that class, deserve the warmest thanks and gratitude of all your fellow-citizens throughout the empire. Every good man will applaud your undertaking, every lover of his country will wish you success, honour, and prosperity. I shall only add that I hope and pray that the other parts of your character may be answerable to this—that no regard to military objects or to military honours may abate your piety, slacken your industry, or lead you astray from pure and sober manners. The name of Irishman is but another name for courage. There is so much of the real man implied in the military character as should lay a restraint on all your actions; and to render it acceptable to God or useful to your country, it ought to be so intermixed with all the principles of the Christian life as to render you not only brave, but truly good."

He was an eloquent preacher, and his volume of sermons, which was published in 1778, is full of Unitarian principles. Not once in that volume does he speak of God as other than the Father of mankind, and nowhere does he speak of Jesus but as the Son of God. This is the more remarkable because he was elected that year as Moderator of the General Synod, which subsequently became merged in the General Assembly of Ireland. On the 29th June, 1779, he preached before the Synod of Ulster as their Moderator, when he chose as his text, "Search the Scriptures." This sermon has two points of interest. In the first place, the text chosen was based on the principle which formed the constitution of the Remonstrant Synod when they separated from the General Synod in 1830, viz. :—

> I. That the Scriptures of the Old and New Testament are the only infallible rule of faith and duty, and contain all knowledge necessary to salvation.
>
> II. That it is the inalienable right of every Christian to search these records of Divine Truth for his own instruction and guidance.

In the second place, it has a melancholy interest, in the fact that it was preached on July 31, 1787, at the ordination of the Rev. James Porter, of Greyabbey, who was so cruelly murdered on July 2, 1798, for being supposed to have written the political pamphlet *Billy Bluff*.

The following is an extract from the sermon in question :—

> "Indeed, if we may trust the Scriptures themselves, they were intended to make us wise unto salvation. But what has salvation to do with nine-tenths of all those controversies which have broken the Church into innumerable divisions, embroiled the world with the most bloody conflicts, and blown up the angry passions of furious men into ten-fold rage? . . . . . With regard to the useful searching of the Scriptures, I shall only add, in the words of a very celebrated writer, 'That a man should firmly resolve with himself never to be deluded into the persuasion of anything contrary to plain and evident reason, which is the truth of God's creation ; contrary to the human attributes of God, which are the truth of the Divine nature ; or contrary to the moral and eternal differences, Good and Evil, which are the truth and foundation of all religion in general, and are in Scripture constantly represented as such.' This rule is of the very utmost importance ; and, though the neglect of it hath given rise to nine-tenths of the absurdities that have ever been imposed on the world under the name of Scriptural doctrine, is yet founded on the strongest and most convincing reasons."

In 1789 the new meeting-house was built in Rosemary Street, but as the Congregational Minutes for this period are missing, we have no direct information as to the circumstances under which it was built. Two of the spout heads on the front of the building bore this date, and these, through the foresight of the late Mr. John Ritchie, were recently removed to All Souls' Church, where they are now carefully preserved.* The exact date of the opening of the new meeting-house is not known, but Mr. Bryson has a note to one of his manuscript sermons, dated 22nd August, 1790, stating this was the "first time of celebrating the Lord's Supper in the N.M."

Shortly afterwards, Mr. Bryson severed his connection with the Second Congregation and became the first minister of the Fourth Congregation in Donegall Street.

PUBLISHED WORKS OF REV. JAMES BRYSON, M.A.

1773-1791.

SERMONS on Several Important Subjects. 8vo. pp. 478. *Belfast*, 1778.

THE DUTIES OF MASONRY briefly stated. A sermon delivered before the Orange Lodge of Belfast, No. 257, on 24th June, 1782. 8vo. pp. 27. *Belfast*, 1782.

PATRICK VANCE. 1791-1800.

When Patrick Vance became minister of the Second Congregation in 1791, Belfast was stirred to its very centre with the principles of the French Revolution. The abolition of every kind of religious disqualification, which was a leading principle of the Revolution, had a peculiar significance for the Presbyterians of Belfast. They who in 1782 advocated "the right of private judgment in matters of religion to be equally sacred in others as in ourselves," hailed with delight the fall of the Bastille; and two years later, on 14th July, 1791, Belfast re-echoed with the enthusiastic celebrations of the anniversary of the Revolution.

Mr. Vance threw in his lot with those who sought the equal representation of the people in Parliament, and at a general meeting of the inhabitants on the 26th December, 1792, he was

* See Title Page.

appointed on a committee of twenty-one to further this desirable object. Their efforts, however, were temporarily frustrated by the more impending danger of war, as England had drawn the sword against France, and thereby had roused the indignation of Belfast. When men take up an adverse position to any public policy, they are not always represented in the proper light, and truth is to a large extent disregarded by their opponents. The dissenting ministers of Belfast found it to be so when they met on the 11th day of March, 1793, and agreed that the following declaration should be published, and a copy of it transmitted to the Lord Chancellor :—

> "Having seen in the report of the Lords' Committees, dated 7th March, 1793, the following words, viz.—'Prayers have been offered up at Belfast, from the pulpit, for the success of their arms'—meaning the arms of the French—'in the presence of military associations which have been newly levied and arrayed in that town.'
>
> "We, whose names are hereunto annexed, stated ministers of distinct Protestant Dissenting Congregations in the town of Belfast, do hereby solemnly declare, each of us for himself, that the information given to their Lordships of the Committees upon this subject is, so far as concerns us, *totally groundless.*
>
> "JAMES BRYSON.
> PATRICK VANCE.
> WM. BRUCE, D.D."

The "unfounded imputations of disloyalty" roused the indignation of the people, and a numerously-signed petition was presented to the Sovereign of Belfast for a general illumination on his Majesty's birthday, 4th June, "in order that the town may have an opportunity of testifying that its love of liberty is perfectly compatible with its attachment to the King." But there was soon to be a more important opportunity of displaying their fidelity to the Crown, when the insurgents broke into rebellion and took up arms against his Majesty's troops. The battle of Antrim was fought on the 7th June, 1798, and on the following day Mr. Vance was one of those who felt themselves called upon "as loyal subjects at this momentous crisis to stand forward in defence of our King and country," and enrolled themselves as a supplementary division of the corps of yeomen infantry "to clothe ourselves and serve without pay."

Mr. Vance's ministry in Belfast is chiefly noted for the return of the Second Congregation to the Presbytery of Antrim, from which they had been severed since 1744.* As the Congregational Minutes for this period are missing, little information can he gathered as to his ministerial work, and, so far as I can discover, he published no works. He died on 2nd January, 1800, in the 44th year of his age; and on the 12th January the Rev. Dr. Bruce preached his funeral sermon, in the course of which he said:—

> "Since his settlement in this Congregation you all know how well he supported that character which he uniformly maintained. As a private man he was distinguished for firmness, independence and liberality; in his friendships he was warm and faithful; and he was exemplary in that line of duty in which he had the greatest number of competitors and coadjutors—attention to the charitable institutions of this town. In these generous and useful occupations he spent a great portion of his time, and by his exertions in them he lost his life. . . . . His disease was caught in perambulating one of the districts of this town, and distributing tickets to the poor, to entitle them to soup and bread in proportion to their circumstances. The infection lurked some days in his veins, was fomented by a subsequent attendance at the public kitchen, and then broke out into a malignant fever. From his skill in physic, or a sensation attendant on the disease, he early foresaw that he was to die, and determined to fulfil the duties imposed upon him by that awful warning. . . . . When it was hinted that his apprehension of the fatal termination of his disease might have a tendency to hasten it, he answered in the characteristic words: 'Who told you that I was afraid of death? I have taught men how to live, and I will teach them how to die.' . . . . . Such was the use which he made of the short return of reason that he enjoyed before his dissolution. This was an afflicting event to the whole town, but more especially to his friends, to the poor, and, above all, to his congregation who enjoyed the benefit of his ministry, and were so much indebted for their present respectability to his indefatigable exertions."

---

* It should be noted that although Gilbert Kennedy still adhered to the Synod of Ulster, the Congregation never sent an elder to represent them after 1726, when the Non-Subscribers were excluded. The minutes of the General Synod record the attendance of an elder from the Congregation for each year from 1708 to 1726. For the first seven years after Mr. Kennedy was appointed to the Congregation he was absent from the Synod, and was among those who "were not excused."



Ann H. Drummond

From an oil painting by Mr. Thomas Robinson,
in possession of Rev. R. B. Drummond Edinburgh.

WILLIAM HAMILTON DRUMMOND, D.D., 1800-1815.

"Mine be the man of God, whose visual ray
By no cold mist of bigotry obscured,
In God beholds the parent of mankind,
And in mankind, his brethren."
—*The Christian Preacher.*

As soon as William Hamilton Drummond was licensed to preach by the Presbytery of Antrim, he accepted a call from the Second Congregation. He was ordained on the 26th August, 1800, on which occasion Dr. Bruce preached, Mr. Bryson, of Antrim, ordained, and Mr. Taggart, of Dunmurry, delivered a charge to the minister and people.

At the time of his ordination, the Second Congregation was "one of the most numerous, enlightened, and influential among the liberal Dissenters in the North of Ireland."* During his fifteen years of ministry in this Congregation, he was engaged, not with controversy, but in advocating the cause of civil and religious liberty, and in rousing the public spirit of his people to the liberal support of the benevolent institutions then in existence in the town. Almost his last sermon preached as our minister was a charity sermon, and his eloquence on that occasion resulted in a request of the Committee to have it printed for the use of the families under his charge.

But his influence in Belfast was not confined to his pulpit, or to the members of his congregation. He was one of the original members, of whom he was the last survivor, of the Belfast Literary Society, which was founded on the 23rd October, 1801.† He was a warm supporter of the Belfast Academical Institution, and it was due to his "Thoughts on the Study of Natural History," an address to the proprietors of that Institution, that our Museum owes its existence. His school at Mount Collier awakened the young minds of his pupils to all the various

---

* Rev. J. Scott Porter: "*Memoirs.*"

† Dr. Drummond contributed the following papers to the Belfast Literary Society :—
17th May, 1802.—Essay on the Sublime and Beautiful in Scripture.
14th January, 1805.—Account of the Fisheries of Antrim.
3rd March, 1806.—Trafalgar: A Poem.
2nd March, 1807.—The Giant's Causeway: A Poem.
7th March, 1808.—Poetical Translation of First Book of Lucretius.
10th April, 1809.—Topographical Observations on the Coast of Antrim.
2nd April, 1810.—Essay on History of Painting.
5th May, 1811.—Essay on History of Ireland.
4th January, 1813.— Contemplation: A Poem.
5th December, 1814.—Account of Life and Writings of Lycophron.
The Belfast Literary Society is still in existence, and meets monthly during the winter in the house of the President.

branches of knowledge. He delivered a course of lectures and experiments on Natural Philosophy, and had as one of his pupils Thomas Romney Robinson (afterwards Fellow of Trinity College, Dublin, and Astronomer to the Armagh Observatory), to whom he wrote a Valedictory Poem, on the 20th December, 1805.

"Since partial Nature fondly smiled
On Fancy's nursling, Wisdom's child,
Haste to complete the glorious plan,
Nor let the boy surpass the man;
To nobler triumphs now aspire,
Than ever graced thy infant lyre;
Let Emulation's purest flame
Incite thy ardent soul to fame,
And realise each prospect fair
Of Percy's hope and Bruce's care."*

He was ever a lover of Nature, and it is no wonder that he worshipped at her shrine, when we remember that his early youth was spent amid the romantic glens of Antrim, which are unrivalled for their natural beauty.† His "Giant's Causeway," which was dedicated to his old schoolmaster and lifelong friend, William Bruce, D.D., as a testimonial of gratitude and esteem, abounds in passages of such loveliness that I cannot refrain from here quoting some of them.

"Great fane of God! where Nature sits enshrined,
Pouring her inspiration o'er the mind."

And again,

"How sweet to wander here when orient day
Tinges with roseate hue the milky spray."

But apart from the mere beauty of expression, his poem was the outcome of a richly-stored mind, and his theory of the volcanic formation of the Causeway brought him into close correspondence with all the leading geologists of his day. Nothing escapes his attention. Amidst the loveliness of Nature's handiwork, he beholds the ruins of Dunluce Castle, "proud throne of feudal state," and he is at once back in the age of feuds and strife, and conjures up the armed forces of the M'Quillans and the MacDonnells in their struggle for supremacy.

---

* For the complete Poem, see the Preface to "Juvenile Poems of Thomas Romney Robinson," published in 1806, when the author was only twelve years of age.

† In an Essay on the "Life and Writings of Oppian," published in 1820, Dr. Drummond says:—"The geographical features of the country from which the first impressions are taken have commonly a lasting influence on the poet's genius. They are sometimes its exciting cause, and the true source of its inspirations. The scenes which delighted in childhood store his mind with images, and become the original of his poetic descriptions."

His patriotic spirit is everywhere manifesting itself. As early as 1797 he fearlessly asserted that Ireland was labouring under desperate misgovernment.* Whether his statement was true can be judged by the light of subsequent events. His object in rousing the "feeling of oppression's wrong" was that his fellow-countrymen might become more useful citizens by uniting "the love of man with God's." Recent legislation has been of a more conciliatory tone than in the early days of Drummond, and many of the changes which he so much desired have been effected within living memory. What could be grander than those words of advice, which appeared in 1822 when his poem "Clontarf" was published, at a time when he saw the great bulk of his fellow-countrymen in a state of serfdom?

"Ye statesmen, peers, and great ones of the land,
Think kindly of the worth of Erin's sons,
With all their claims of nature, country, blood,
Upon your patriot love. Around them pour
The light of truth divine; dissolve the chains
That cramp their spirit; new incentives give
To industry; inspire the virtuous love
Of independence, and on home bestow
Your hearts and minds, your love and energy,
But ill bestowed on thankless alien lands."

But his patriotism must not be confounded with that narrow form which wishes to see our country rise out of the ashes of England's greatness. "The virtuous love of independence" led him to side with England against the encroachments of Napoleon on the liberties of Europe, and his prayer for the triumph of the British at Trafalgar was actuated by his love for "the ennobling cause of liberty."

His poems abound with passages of much local interest, and deserve a more universal recognition of their intrinsic merit. His statement that

"Genius here may droop
And die and rot, ere ye would stretch a hand
To save him from despair"

---

* In 1797, Drummond, when he was only 19 years old, published his poem "*The Man of Age.*" The scene is laid in the North of Ireland, and the poem depicts an old man obliged to leave his homestead and sail for other lands across the sea. After the battle of Antrim in 1798, young Drummond met the Royalist troops in Larne, when one of the cavalry officers presented a pistol at him and exclaimed—"You young villain, it is you and the like of you that have brought this upon us, with your infernal poetry." See *Memoirs* by Rev. J. Scott Porter.

seems to be exemplified in his own case. How many can recall to mind his "Address to the Lagan"? Yet here we have the poet pouring forth his soul to the dearest spot on earth, by whose crystalline waters

> "My bosom learned to prove
> The joys of friendship and the bliss of love."

His ode to Adair, who fell on the eve of victory at Trafalgar, in the cause of his country's liberty, should be treasured by all who admire Irish courage and valour; while his "Prayer for Triumph" should place him among the foremost poets of his country.

During his ministry in Belfast, Drummond was not a controversialist. He is said to have preached only one controversial sermon, and that was at the request of a member of his congregation. In how far he became a controversialist after his departure to Dublin it is not for me to record. He was a sound scholar, and his theological ability was rewarded by the Marischal College, Aberdeen, conferring upon him the degree, *honoris causa*, of Doctor of Divinity, on 29th January, 1810.

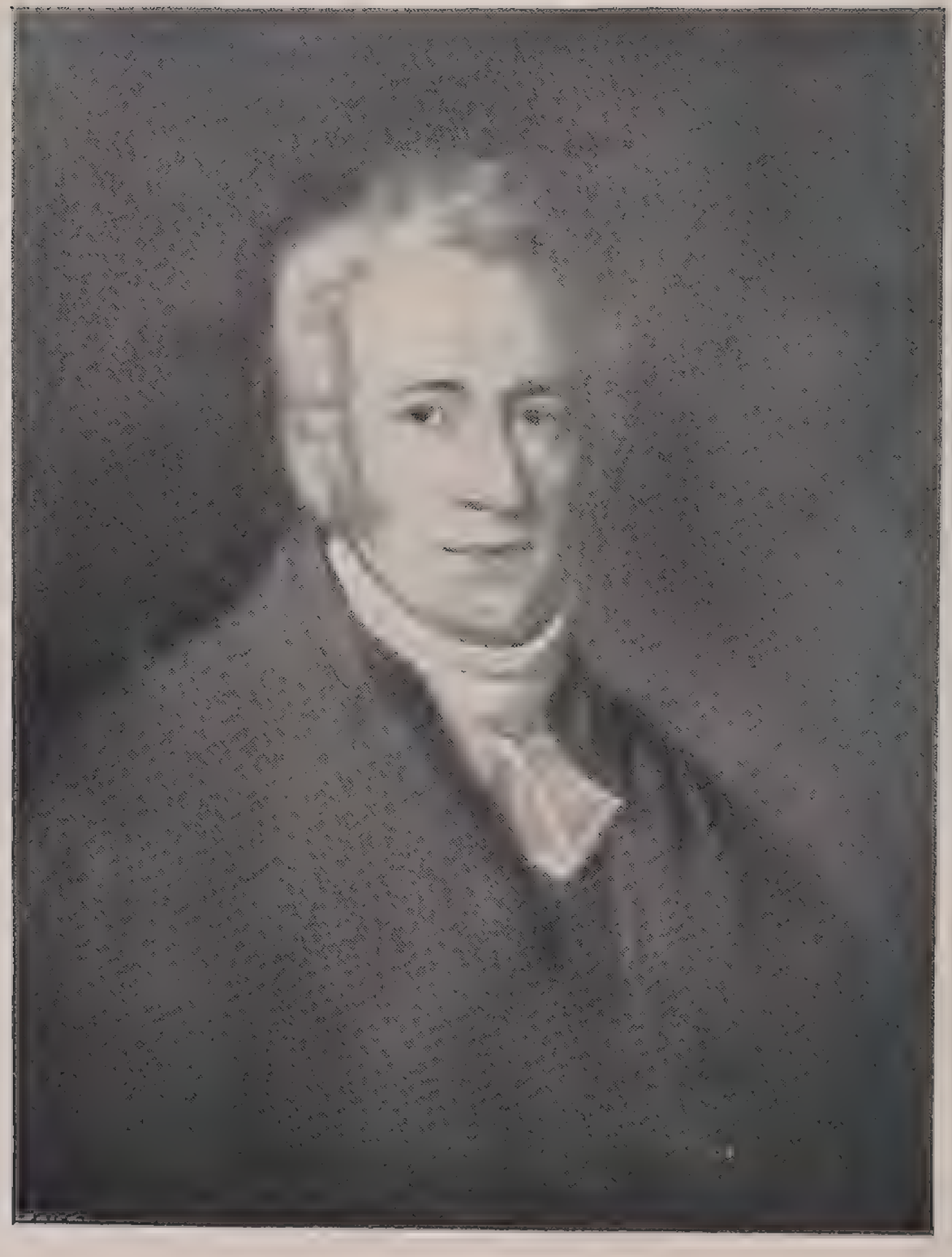
Towards the end of 1815 he received a call from Dublin, which he accepted, and prior to his removal the congregation presented him with an address declaratory of the high sense they entertained of his exemplary discharge of the duties as pastor, and of their deep regret at his intended removal.

THE CHRISTIAN PREACHER.

"Ay, there's a preacher! No disclaimer he
With noise and start, and wild theatric stare,
With chill conception, sanctimonious cant,
And marrowless verbiage of a yeasty brain,
Dishonouring sacred texts; and for the bread
Of life, dispensing to the hungry flock
Unhallowed garbage. No polemic he,
Roaring defiance from the throne of peace;
Nor holy gladiator, whom the hope
Of lawn and mitre fires with godless zeal.
Though strong as truth, and matchless in the game
Of warring arguments, he wields his powers
With such a graceful gentleness as shows
The Christian temper."*

---

* This is a description by Dr. Drummond of his old friend, Rev. Dr. Bruce, Minister of the First Congregation, Belfast, and was published in 1822, in Dublin, at the end of his poem, *Clontarf*.



Wm D. L. M'Ewen

From an oil painting in possession
of Miss M'Ewen.

WILLIAM D. H. M'EWEN, M.A. 1817-1828.

"Religion, mild and unpersecuting religion, is not the engine of a sect or party. The truly religious teacher of every communion has one object in view; he 'watches to save his own soul and the souls of his people.' No word should pass our lips which might abridge each other's usefulness. The wordy war of polemical divinity is nearly past. Those abstruse speculations which, to the prejudice of Christianity, usurped the name and place of religion, are sinking into oblivion, unknown as the head that gave them birth, and forgotten as those who were once their advocates. From their peaceful retreat we are not obliged to drag them again into notice."*

On the 6th of April, 1817, the Congregation unanimously decided to send the following letter of call to the Rev. Mr. M'Ewen, of Killyleagh :—

"We, the Members of the Second Congregation of Belfast, being deprived of the stated administrations of the Word and ordinances by the removal of our late worthy Pastor, the Rev. W. H. Drummond, D.D., and convinced of your abilities and qualifications for discharging the duties of the ministerial office, have agreed to invite you to the pastoral care of us, for our edification in the Lord; and we do hereby, through the Reverend Presbytery of Antrim, invite and call upon you to become our Minister, and to discharge among us the various duties of the ministerial office, according to the laws of the Gospel.

"And, to encourage you to accept of this our call, and to enable you to attend upon the ministrations of the Gospel, without disquiet from worldly affairs, we hereby promise to have and honour you for your work's sake, to afford you all due respect and comfort in your office; and in particular, we engage to pay you, so long as you shall continue our stated Pastor, an annual stipend of £200 sterling.

"In testimony of all which we have publicly subscribed these presents in our Meeting-house in Belfast, this 6th day of April, 1817.

(Signed)

He was installed on the 27th May, and an installation dinner was subsequently held. Immediately after his installation, the Congregation voted the sum of 20 guineas to the Treasurer of the Belfast Academical Institution to "constitute our Minister a proprietor thereof." He was subsequently appointed Professor of Elocution in the Institution, where he won the esteem and respect of all his pupils.

Nothing in particular distinguishes the times in which Mr. M'Ewen ministered in Belfast. The Battle of Waterloo had brought about the peace of Europe, through the overthrow of the

---

* Sermon preached by Rev. W. D. H. M'Ewen, M.A., on the ordination of Rev. John Baird, at Stratford-on-Slaney, on the 24th September, 1811.

despotic Napoleon, about a year before Mr. M'Ewen received a call to the Second Congregation, and he was removed by the hand of death shortly before the British Legislature conceded the Catholic Emancipation. Free from the political excitement of warfare, turmoil, and strife, he directed his sole attention to his pastoral duties, and he was the first minister to establish a Course of Sunday Evening Lectures at six o'clock. As the Meeting-house was not fitted with artificial light, the evening lectures were held only during the summer months. After several years the question of lighting the house was considered, but nothing further was done in that respect.

It is interesting to note that Dr. Montgomery owed his election to the Belfast Academical Institution largely to the efforts of his "highly gifted and affectionate friend, M'Ewen;" and his subsequent opponent, Dr. Cooke, was also under a sense of indebtedness to the same gentleman. After Mr. M'Ewen left Killyleagh for Belfast, he wrote a letter to Mr. John Carr, Killyleagh, recommending Rev. Henry Cooke as his successor, on the grounds that "he is by no means bigoted in his opinions, and has too much good sense not to be charitable towards those who differ from him in sentiment." In how far this estimate of Dr. Cooke was correct as to his actions in later life can be judged by his speeches in the Academical Institution in 1841, when he denied the Unitarians equal privileges with the Presbyterians. In the course of one of his speeches he spoke as follows:—

> "You now tell me, and the Orthodox Christians of the Empire, that you would appoint a Romish Professor to preside over and direct the studies of Presbyterian youth—to arrange their examinations, distribute their premiums—to sign their certificates with their *Papal digits*."*

An incident in the life of Mr. M'Ewen recalls the memory of one who was truly persecuted for "conscience' sake." Dr. William Steele Dickson, of Portaferry, was a staunch supporter of the claims of the Roman Catholics to the franchise, and in the troublous times of the Rebellion of 1798 was arrested on the suspicion of being a rebel. Detained in prison for close on four years, he found himself, when liberated, ostracised from the mansions where formerly he had been an honoured guest. He

---

* The times are changed. The majority of the young Irish Presbyterian clergymen are Graduates of the Royal University of Ireland, notwithstanding the presence of Romish Professors and the signature of certificates with *Papal digits*.

ultimately became a recipient of charity, and the Members of the Second Congregation were not behind in extending to him a "weekly allowance." He died on the 27th December, 1824, and his remains were deposited in a pauper's grave, where not even a stone marks his last resting-place. Mr. M'Ewen, in the presence of only some eight or ten individuals, officiated at the grave, and in pathetic terms referred to the memory of the departed.

He died at the age of 40, on the 15th July, 1828, and in consequence of his death there was no service held on the following Sunday. His funeral was very large, including the ministers of the Presbytery of Antrim, the ministers of other denominations, the Professors, Managers, and Visitors of the Academical Institution, in front of whom were the Rev. Dr. Hanna and the Rev. Dr. Edgar, and the Members of the Second Congregation. The procession formed in front of the Institution, and proceeded by Donegall Place, High Street, Prince's Street, and over the Long Bridge to Killyleagh, where the remains of the deceased were interred in the family burying-ground.

On the following Sunday the Rev. Mr. Carley, who took "the sense of the meeting" on the 6th June, 1817, previous to his call, delivered an eloquent and affecting funeral sermon.

"I wished," said his amiable and venerable mother, who survived him, "to make him a minister; for I thought him a clever creature—the most clever of the family—and I wished to devote the most perfect to the peculiar service of God."

"There are times and occasions when the ordinary calamities of human life fix themselves with more than common tenacity on our feelings and affections; and never did we feel the truth of this more forcibly than at the present moment, when the melancholy task is imposed on us of announcing the death of Rev. W. D. H. M'Ewen. In the prime of life, in the vigour of manhood, and with more than a proportionate share of literary eminence, he has been prematurely removed from a scene of great usefulness, and from a circle of society which he at once instructed and adorned. . . . Mr. M'Ewen was eminently distinguished as a pulpit orator. He was well versed in controversial theology; and yet, though never backward fearlessly to maintain his own views when brought into the field of disputation, he did so in the spirit of his Divine Master. . . . As a man and member of society, he stood equally pre-eminent. His attachment to the principles of Civil and Religious Liberty was uniform and unchanging. His deportment towards those who differed from him in religious opinions was marked by that charity and courtesy which should always distinguish a Christian minister."

—*Northern Whig*, 17th July, 1828.

Shortly before his death Mr. M'Ewen published the following poem, entitled "*Changes*," descriptive of his life:—

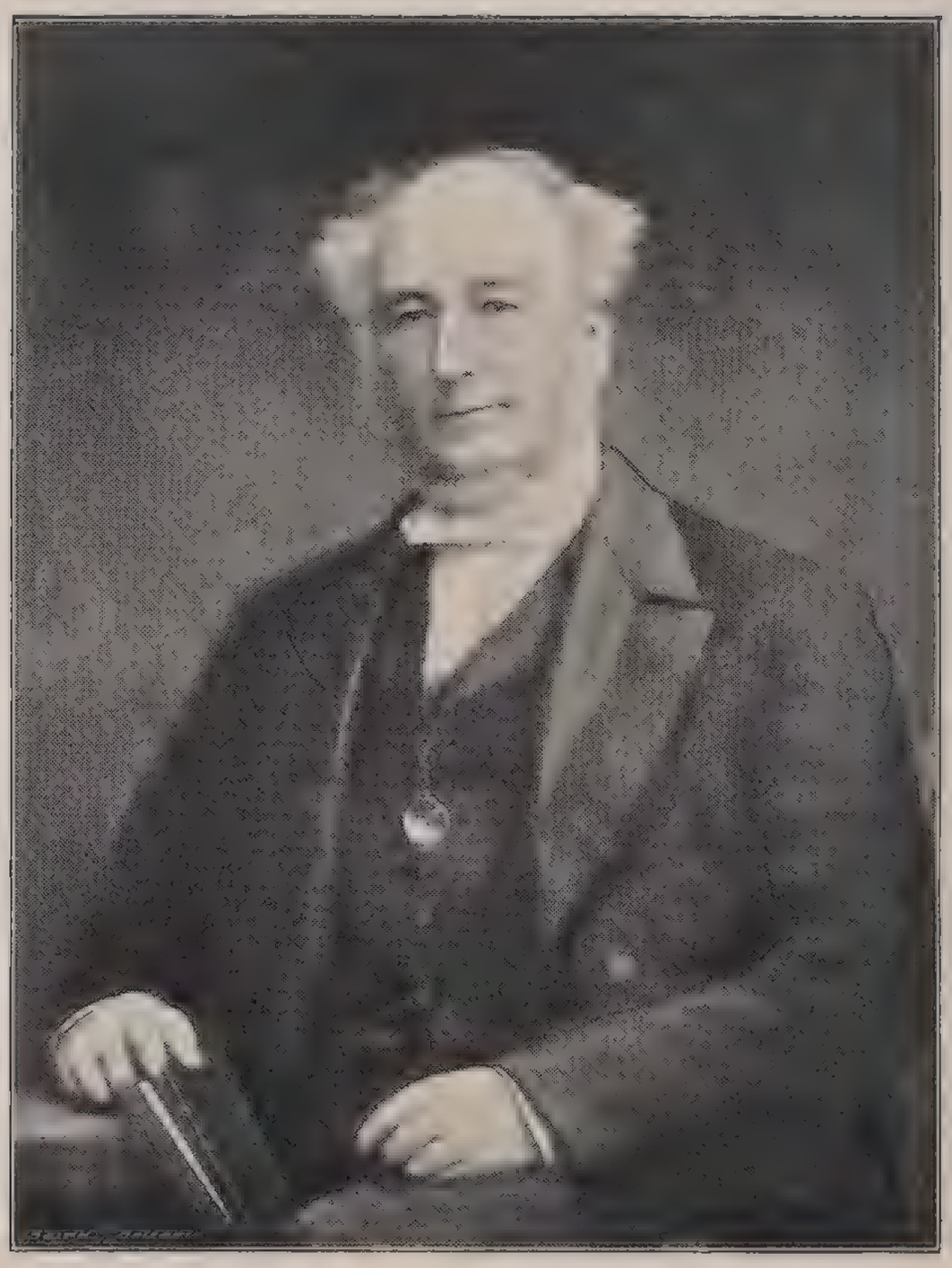
From scene to scene the Minstrel ranged,
His views, but not his duties changed,
Amidst a dull and thankless crowd
Too cold to feel—to learn, too proud;
The muse alone dispelled the gloom
That darkened o'er youth's buried bloom.
Yet Hope the veil o'er sorrow threw,
And sketched the future to his view—
And friends were there, whose social smile
Dispelled the wanderer's cares the while,
And rescued from the zealot's strife
One green spot on the map of life.

Years rolled away—he bore his share
In scenes of bliss, and hours of care;
And left the city's vapid train,
For rural life and peace again;
Forswore the truant wish to roam,
And met the stranger's welcome home.
And there was one* whose master mind
Each feeling of his heart refined;
When flashed his eye, 'twas sweet to trace
The eagle-daring of his race!
And he who wakes the minstrel shell
His virtues knew and loved them well;
A mind with classic lore imbued,
A heart that prized his country's good,
The first to raise the patriot band
When rose the valiant of the land.
Fair freedom traced his name on history's page,
Her bravest knight in youth, her steadiest friend in age.

Years rolled away—the Minstrel found
The dulness of his natal ground;
Left woodland, lake, and moory glen,
For active busy life again.
How shall he sketch the passing scene,
In brumal hue, or vernal green?
Even now he thinks on prospects changed,
On bypast times, and friends estranged.
The thrill of youth is past and gone,
His feelings take a sterner tone.
Not his the flash of fancy's play
That charmed life's boyish years away;
Yet Memory's lunar lamp hath cast
A silvery radiance o'er the past,
And given again the scenes to view
He trod—when life was young, and truant hope was new.

---

*Archibald Hamilton Rowan, Esq., of Killyleagh Castle.



John Porter

From an oil painting in Vestry,
by Mr. Thomas Hooke.

JOHN PORTER. 1829-1870.

"The three great principles of Protestantism are—

1. The rejection of human authority in matters of religion.
2. The sufficiency of Scripture as a rule of faith and duty.
3. The right of private judgment in determining the meaning of Scripture.

These propositions, simple in their nature, comprehensive in their meaning, and easily apprehended, constitute its very soul and essence."*

The genial presence and the quiet unassuming manner of the Rev. John Porter, who was Minister for forty-one years, are still fresh in the minds of many members of the Second Congregation. The year which witnessed his call from Liverpool to Belfast was memorable for the passing of that great legislative enactment which liberated Roman Catholics from the bonds of civil disabilities, and the year in which, owing to his advanced age, he tendered his resignation saw the abolition of a State Church in Ireland. He preached on trial during the month of May, 1829, and on the 7th June the Rev. Mr. Johnston of Holywood, on behalf of the Presbytery of Antrim, declared that the choice of the seatholders had fallen on the Rev. John Porter, "to whom he should forthwith moderate a call."

Mr. Porter was ordained on the 6th August, 1829, when the Rev. William Bruce opened with prayer, the Rev. J. A. Johnston, of Holywood, preached, and the Rev. Dr. Bruce delivered an address. An installation dinner was given in the evening of the same day, when Mr. John S. Ferguson occupied the chair. Various toasts were proposed, but one stands out pre-eminent, and shows the liberality of the Congregation at the time:—"*The Right Rev. Dr. Crolly, and our brethren of the Roman Catholic persuasion.*" The Roman Catholic Bishop of Down and Connor replied, and his action in sinking mere theological differences to hold out the right hand of fellowship in "the dearest and best interests of human nature" will ever cast lustre on the memory of Dr. Crolly, afterwards Lord Primate of Ireland.

> "Dr. Crolly rose, greatly affected, and said—"Mr. Chairman, I beg to offer you my best thanks for the kind manner in which you—and this liberal and enlightened assembly—have been pleased to drink my health. The people to whom I belong are deeply indebted, in various ways, to the members of the Second Presbyterian Congregation. I enjoyed

---

* "What is Protestantism?" by the Rev. John Porter. Sermon preached on 26th December, 1858; afterwards published by request of Committee of Second Congregation.

intimately the acquaintance and friendship of your late pastor, and I am most anxious to cultivate and secure a similar feeling towards his talented and esteemed successor. Mr. Porter and I differ on points of speculative belief; but he and I shall never disagree on the more benevolent parts of the Christian doctrine. (Loud cheers.) I wish him joy of his new appointment; and I hope he may maintain the high character he at present possesses. He is at the head of a body of the most enlightened Presbyterians in the United Kingdom; he stands high in literary acquirements; and these can only be eclipsed by the goodness of his heart. I here offer Mr. Porter a tender of my confidence and friendship, and an anxious willingness to co-operate with him in every work that can serve society or benefit the dearest and best interests of human nature." (Loud cheers.)—*Northern Whig* of 10th August, 1829.

Shortly after his coming to Belfast Mr. Porter formed an idea of establishing a Circulating Theological Library, and at the Annual Meeting held on 30th January, 1831, the members highly approved of the formation of such Library. No sooner had he this scheme set on foot than he proposed a course of Evening Lectures during the summer months of 1832. The success of these services led Mr. Porter to request the use of the house for similar services during the winter months of 1834. In order to meet this request, the Committee resolved "to have the necessary arrangements made to light the house with candles for this season, and that the members of the Congregation be apprised thereof by circular, and cautioned to provide for the safety of their books." One of the results of these services was the attendance of the working classes, and immediately Mr. Porter suggested that accommodation should be provided for them at a lower rate. It was decided (22nd August, 1836) "that seats be made in the three windows of the west gallery as an experiment," and these were reserved for the working classes at 1/3 per month. These seats were immediately filled, and early in the following year it was decided to construct three corresponding seats in the east gallery to be appropriated to the same purposes.

At the Annual Meeting held on 24th February, 1833, it was resolved "that it is the opinion of this meeting that it would be highly desirable to establish a Place of Worship where those professing the Unitarian faith might have an opportunity of attending Divine Service, which is now denied them by want of accommodation in the present houses." The co-operation of the First Congregation was requested to carry this object into

effect, but they did not deem such an object to be then expedient. The refusal of the First Congregation to co-operate stimulated the Second Congregation, and at the Annual Meeting of 1834 it was decided to proceed with the matter themselves. Subscription lists were opened "for the erection of a new Unitarian Meeting-house." At length (in December, 1838) it was decided to purchase a Meeting-house in York Street, known as "Beth Birei" (*i.e.* "House of my Creator"), for the sum of £250, including all the fixtures; which amount, with two exceptions, was subscribed by the members of the Congregation. The new Church, after undergoing some repair and painting, was opened on the 5th January, 1840, on which occasion Rev. Dr. Montgomery preached at both the morning and evening services. The Presbyteries of Antrim and Bangor agreed to send supplies for the first three months, and on the 15th day of December, 1840, the Rev. W. J. Blakely was ordained as the first Minister of York Street Non-Subscribing Presbyterian Congregation.

While the movement to build a new Meeting-house was receiving the attention of the Congregation, Mr. Porter had in view the establishment of a day school in connection with the Congregation, and early in the year 1839 he moved that the proposal "be speedily acted upon, and, if possible, that it be connected with the National System of Education." Negotiations were set on foot, and on the 3rd March, 1839, a sub-committee was appointed to secure an eligible place for a Sunday and Day School. Immediately a house was taken in Castle Street, lately in the occupation of Mr. Robert Hart, at the yearly rent of £29. A Sunday School was opened with an attendance of 150, and the success of this attempt led to a recommendation "that immediate arrangements be made for establishing a day school, so as to secure the proper working and efficiency of both."

Mr. Porter secured the services of Miss Anderson, formerly Assistant to Mr. Dunning, of the Lancasterian Schools, and under her superintendence the School was opened on Monday, 2nd September, 1839, with an attendance of forty scholars. The School continued to prosper, and soon the house in Castle Street became inadequate to the requirements, as the average attendance for the year 1842 was—Sunday School, 129, and Day School, 84.

It was now decided to open a subscription list for the purpose of building new schools. Various sites were inspected, but none was found to be suitable. At last the Congregation purchased from Mr. S. Sparling a building in Fountain Street, known as

the "Gymnasium," with all the fixtures, for the price of £336. The School was transferred to the new premises, and continued to thrive under Miss Anderson, who instructed the scholars in reading, writing, grammar, arithmetic, geography, and natural philosophy.

In 1848 the Committee approached the Belfast Charitable Society for an extension of the lease, but this they were unable to obtain, as the lessors were bound to put up the premises for public competition on the expiration of the then existing lease. Unable to secure an extension of the lease, and the School having ceased to be a Congregational School, it was decided on 6th May, 1855, to dispose of the premises for the remainder of the lease (eleven years) and apply the proceeds to the payment of the Church repairs. Nothing, however, was done until the termination of the lease (1st Nov., 1866), when the premises were surrendered to the lessors, and the Commissioners of National Education struck the School off their rolls.

Mr. Porter continued his lectures "as a means for the dissemination and proper explanation of our much misunderstood and misrepresented religious views." The Congregation increased so that our pastor gave up his seat for the accommodation of his people, and a vote of thanks was accorded to him for his generous action. On the 8th July, 1838, the pastor reported that there were 200 families, and 1,000 individuals of all ages, connected with the Congregation, and that there were 290 communicants at the last celebration of the Lord's Supper. The number of stipend-payers was 125, amounting to £367, which, in addition to the rents annually received, made a yearly income of £416. In recognition of Mr. Porter's assiduous efforts in the cause of Unitarianism, the Congregation presented him with a salver and a purse of £325 on the 2nd June, 1839.

On the 29th September, 1839, it was resolved "that this house be fitted with gas," and, in accordance with the resolution, Messrs. Patterson were appointed to erect gas-fittings at a cost of £102 12s 6d.

In the year 1842 a case was tried before the Lord Chancellor of Ireland, the decision of which affected the interests of our Congregation in a very material way. The result of this case, and of a similar case decided before the House of Lords in England, led to a movement for wresting from the Congregation their Meeting-house. On the 25th December, 1842, it was resolved "that under the present threats held out of process to

deprive the members of this Congregation of their Meeting-house, the Committee nominate Messrs. John Campbell, John Gray, and Michael Andrews a sub-committee to watch the interests of this Congregation, with full and unlimited powers."*

Early in the year 1844 a joint deputation from the First and Second Congregations co-operated in applying for an Act of Parliament for the protection of the Congregational properties. A joint committee of the First and Second Congregations was appointed for the purpose of collecting subscriptions from the congregations for the defraying of the expenses in connection with the Dissenters' Chapels Bill. The sum of £298 15s 0d was subscribed, and in the meantime the Bill received the Royal Assent. A sum of £50 was voted to the English Presbyterian Committee as a contribution from the Unitarians of Ireland towards the defrayment of the expenses incurred by them in the prosecution of the Bill, which they generously declined. A resolution was moved by the Joint Committee—"That we feel it our duty to place on record our deep sense of their generosity on this occasion, and to renew our expression of thanks for their cordial and efficient services throughout the whole of the recent proceedings."

Mr. Porter was indefatigable in his exertions to procure the passing of the Bill, and spent a considerable time in London during the discussion of the Bill in Parliament. In recognition of his zealous services on that occasion, the Joint Committee presented him with a purse of twenty guineas. They also presented to Mr. F. D. Finlay, the proprietor of the *Northern Whig*, a salver and dinner service; to Mr. Simms, the editor of that paper, a salver and tea service; and to Mr. W. J. C. Allen a salver.†

In 1849 Mr. Porter was appointed Dean of Residence in the Queen's College, Belfast, where the Non-Subscribing students had the advantage of his scholarly advice.

In 1868 a question came before Parliament which roused the energies of Mr. Porter. The State support of the Church in

---

* On the 1st March, 1843, the Synod of Ulster passed the following resolution:—"The Committee declare, in their deliberate judgment, it is competent for all congregations of individuals so spoliated to take the necessary legal steps for the recovery of all such property as can be evidentially traced to Trinitarian origin."

† Rev. Mr. Gordon, in his "Historical Memorials of the First Presbyterian Congregation of Belfast" (p. 121), says that these presentations were made by that Congregation. The presentation was from the First and Second Congregations. (See *Northern Whig* of the 1st April, 1845.)

Ireland, the principles of which were in direct opposition to the religious views of the majority of the people, had grown to be an intolerable evil. Mr. Gladstone, himself an ardent Churchman, proposed to discontinue the State support, and make it self-supporting. The proposal received Mr. Porter's heartiest sympathy, and he at once approached the Committee, to whom he submitted a petition to Parliament, embodying the views of the Congregation.* They did not allow any selfish motives to actuate them, but, acknowledging that the measure would seriously affect them by a probable withdrawal of the Regium Donum from the Non-Subscribing Churches, amounting to £2,980 per annum, they unhesitatingly asserted that justice demanded the abolition of the State Church.

As soon as the Irish Church Bill received the Royal Assent, Mr. Porter felt that advancing age was fast approaching, and on the 13th November, 1869, he asked to have a successor and assistant appointed. As he said in his letter to the Committee: "I feel that I no longer possess the health and energy necessary for an efficient discharge of the duties that will henceforth devolve on your minister." This request was conceded, and Mr. Porter was voted a retiring allowance of £100 per annum, as and from 1st May, 1870.

Mr. Porter's last public appearance was on the occasion of a Unitarian Conversazione in the Ulster Hall to welcome the Rev. J. C. Street on the 13th January, 1871. The resolution which fell to his lot to propose was—

> "That at this assembly of the Second Presbyterian Congregation and their friends, the Unitarians of Belfast and Ulster offer to the Rev. Mr. Street a glad and cordial welcome to his new pastoral charge, and heartily rejoice in the settlement amongst them of one who has proved himself so earnest a champion of religious truth and freedom, and so worthy a labourer in the cause of social reformation."

At the annual meeting of 1873 it was unanimously decided to present Mrs. Porter with an oil painting of her venerable husband, "as a mark of affection and esteem," and to have a duplicate hung in the vestry of the Meeting-house. Mr. Porter's health did not admit of his sitting to an artist, and on the suggestion of Mrs. Porter the picture was painted from an earlier likeness.

Mr. Porter died on 12th February, 1874, in his 73rd year, and his remains were interred in the family burying-ground,

---

* See Appendix C.

Shankill Graveyard. His funeral sermon was preached by the Rev. J. C. Street on the 22nd February, taking as his text "I am the Good Shepherd, and know My sheep, and am known of Mine."

"Mr. Porter's career, as a Unitarian minister, was less that of a controversialist than of a man seeking to assert quietly broad and unassailable principles of truth, based on a liberal interpretation of the teachings deducible from Christ and His apostles. In his prime of life and vigour, he was always ready to assert and preach these candidly and with considerable power. In his private walk of life, his geniality of disposition, his tender consideration for the young, and his general kindness of heart, have written his name upon the hearts of the present generation in more glowing and softened characters than those attained by authors of many scholastic and erudite works.

"Mr. Porter was always a zealous supporter of the General Hospital, that charity, in its all-embracing character, being one which peculiarly commended itself to his mind. For many years he collected regularly for this institution, and to the last year of his life took a deep interest in its welfare.

"He was one of the best known men of a generation now passing away from us, and we cannot but feel a deep sorrow in chronicling the decease of a kindly-hearted and worthy Christian minister, whose presence will be much missed amongst us, but the memory of whose geniality of character we trust will long survive."—*Northern Whig*, 14th February, 1874.

PUBLIC UTTERANCES AND RESOLUTIONS PROPOSED BY MR. PORTER.

10th April, 1831.—Unitarian Society for the Diffusion of Christian Knowledge, held in the Second Presbyterian Congregation, Belfast.

"That this Society, though holding itself independent, shall correspond with the *Irish*, the *London*, and *Boston* Unitarian Associations, and all others having in view the extension of rational Christianity."

2 Feb., 1832.—INSTALLATION DINNER TO REV. J. SCOTT PORTER.

"The health of the Rev. John Porter and our Brethren of the Second Presbyterian Congregation."

Mr. Porter said, in reply, "he could truly say that the welfare of the First Congregation was to his people a subject of the liveliest interest. The number of that Society then present for the purpose of welcoming the arrival of the young minister to his native shores, of extending to him the rites of hospitality and the hand of friendship, were a sufficient proof of this assertion. Looking back to the First Congregation, as the parent hive out of whose overflowing members their own was first embodied, it would have been unnatural did they not desire its welfare. And even if they should in the ordinary

days of the week forget that claim upon their sympathy, the Sabbath morning, as it called them to the house of prayer, would have reminded them of their sworn brotherhood, when they looked up and beheld their two temples rearing their venerable walls within the same enclosure, unseparated even by a fence. When the hand of an irresistible, but an all-wise and benevolent Providence, deprived the First Congregation of the services of its venerable pastor, who is the pride and the ornament of the Presbyterian name, it was the prayer of the Second Congregation that in his successor a worthy representative might be found, and that the mantle of the prophet might descend on proper shoulders. Their prayer, they believe, has been heard, and their hope ratified. Hitherto it had been his happiness to have lived in the bonds of unity with the ministers of the First Congregation. Hereafter it would be his endeavour to preserve that unity unbroken. He rejoiced at the inviolability of the sacred principles they upheld, but rejoiced more at the contemplation of a more tolerant spirit, which, in despite of interested men, was beginning to display itself among all classes of the community."

10th May, 1832.—At the annual meeting of the Unitarian Society for the Diffusion of Christian Knowledge, held in the Second Meeting-house.

"That, while we are sensible of the many impediments which yet oppose the general recognition of the great principles for the promotion of which we are associated, we cannot but acknowledge, with thankfulness to Divine Providence, that some which formerly existed have been removed, and that the signs of the times encourage us to look forward to the future with hope."

19th July, 1836.—Remonstrant Synod at First Presbyterian Congregation, Dromore.

"That we discern in the free exercise of individual judgment in matters of religion, the only sure and sinless mode of developing Christian truth, of promoting just views of the character of God, and of the nature, duties, and destiny of man."

In speaking to this resolution, Mr. Porter said—"Before the Reformation the human mind was bound in the fetters of Papal tyranny, and when Martin Luther burst those fetters, and asserted in principle the freedom of human thought, he was a stranger to it in practice. Though a Protestant in his contests with the Court of Rome, yet towards those Protestants who differed from himself he was essentially a Papist; and Calvin, who rocked the cradle of Presbyterianism in Geneva—Calvin, who nobly

resisted every attempt to lord it over his own mind, brought to the stake the mild, pious, learned Servetus, because he would not bow down before the idol creed which he had set up. But while Christian freedom, nominally advocated by the Reformers of old, had been hitherto but partially acted on, the principle had been avowed, and it must continue to spread and operate till the great work of human redemption be accomplished, and the spirit of liberty pervade the world."

6th October, 1839.—Annual meeting of the Unitarian Society, Belfast, held in the Commercial Buildings.

"The progress of Christian Unitarianism, may it be rapid and extensive, breaking down the barriers of intolerance, dispelling the gloom of ignorance and the mists of superstition, and diffusing over the nations of the earth the light and warmth of the Sun of righteousness."

5th September, 1839.—ORDINATION DINNER OF REV. JOHN HALL AT BALLYCLARE.

"Civil and Religious Liberty, may its principles be understood and appreciated by every human being."

In the course of his speech Mr. Porter said—"There was no other theme to which his heart felt so warm as to this. From his infancy he had cherished a love of liberty. That love had been strengthened by education and experience, and the circumstances in which he had been placed had tended to increase it. . . . . Religious liberty is yet only in its infancy. One Church calls itself infallible, and other Churches, while they call themselves Protestants, act as if they were infallible, and thus belie the principles they profess. It was in the true spirit of freedom that their fathers of this Presbytery had acted when they resisted the dictation of the Synod of Ulster. That Synod presented a book to them—the Westminster Confession of Faith—requiring that they should sign it. They inquired what kind of book it was—did it contain anything more than the Bible? If so, they would have nothing to do with it. Did it contain less? Then they did not want it. Did it contain just what the Bible contained? Then they had no occasion for it; they preferred the Bible. And thus they resisted the Synod, and rested on the Bible as their sole and sufficient rule of faith. He rejoiced to say that this spirit was increasing in the world. They were stronger by a hundred fold than when first the battle was begun. Their principles were spreading over France and Germany, and Geneva, where Calvinism once was predominant—Geneva was now foremost in the maintenance of religious freedom; and if they pass over the broad Atlantic, to the land of Washington, and Franklin, and

Channing, in its populous cities and in its far-stretching valleys the banner of liberty floats."

25th May, 1841.—Remonstrant Synod of Ulster at Belfast.

"Whereas, a petition to the House of Commons, agreed to at the late meeting at Dr. Hanna's, on the motion of the Rev. James Morgan, contains, among others, the following statements, viz.:—'That two professors of Arianism were recently intruded into the institution'; that 'they are invested with authority over the entire course of study'; and that this proceeding destroys all the practical sureties against the teaching of Arianism furnished in the original constitution of the Faculty. Resolved—That these allegations of the petition are utterly unfounded, and evidently designed to mislead the House of Commons, as the resolutions were calculated to deceive the public; and consequently that a petition to the House of Commons, signed by the Chairman, be forwarded from this meeting, placing the whole case fairly before them, and joining in the prayer for a Parliamentary investigation that the Belfast Institution may be placed on such a foundation as that it may be a useful seminary for the impartial education for the ministry for all the Presbyterian and other Christian Churches in Ireland."

Speaking to this resolution, Mr. Porter said—"Act honestly, like those Catholics whom you despise; build your own colleges; put your hands into your own pockets instead of ours, and then you will have some claim to the righteousness of which you so greatly boast, and no doubt be as happy in your honest independence as the proprietors of the Institution by your absence from its precincts. Yet, after all your threatening, you will not, it is to be apprehended, act upon this upright and legal principle, and you will not erect a college for yourselves, as you argue the students of the Unitarian bodies are not nearly so numerous as yours. The Unitarian proprietors, you admit, are many, but their students are few, whilst yours are numerous, and that, therefore, you will take from the weak and give to the strong. Amiable and upright, truly Christian men! Sir, this is the grand climax of their arguments, of their self-styled righteousness, and of their petition. With this most conclusive reasoning they have appeared before their countrymen; with this they are not ashamed to appear before the Government. Give the Institution (say they) to us, who have contributed little to its erection, because our students are numerous. Take it away from those who were its principal founders, because theirs are few. Bury under the odium of heresy men who are ornaments to literature and beloved in their churches. Heed not justice, heed not reputation, heed not chartered rights, only let orthodoxy be triumphant, and the end proposed will be an ample atonement for the means adopted. Sir, no Parliament of Britain can ever countenance such a preposterous, illegal, and infamous proposition."



James L. Street

JAMES CHRISTOPHER STREET. 1871-1890.

"The function of the religious teacher is such that he must teach and exemplify a life which will, in the sharpest way, contrast with the imperfect life about him. He must be a living gospel and epistle, to be seen and read of all men; and he must stand absolutely free of all fear of men, whether in or out of the Church. A minister who draws his inspiration and collects his principles from, and modifies his life by, the wishes of his people, is unfit for his lofty function. The pulpit must be the throne of the religious teacher. He is not to be a dogmatist, or a bigot, or a pope; but on the grand truths of religion and morality he must speak with a clearness and a fearlessness which will absolutely command respect."*

James C. Street was the first Englishman appointed to the ministry of the Second Congregation. He came from Newcastle-on-Tyne, as the result of a deputation, consisting of Messrs. F. D. Finlay, W. B. Ritchie, M.D.; Edward Porter Cowan, J.P., and John Davidson, J.P., who waited on him, and got his consent to become the assistant and successor to the Rev. John Porter.

Previous to his arrival in Belfast, the Meeting-house underwent a thorough overhauling, and several important alterations and improvements were effected at a cost of £990. The old pulpit was removed and replaced by a beautiful platform pulpit, and the sounding-board—a common feature in old Meeting-houses—was removed from its former position above the pulpit, and converted into a table, which was placed in front of the pulpit.† Two stained glass windows were erected at the rere of the pulpit, and the old-fashioned box pews were converted into the more modern pews without doors.

On the 13th January, 1871, a conversazione was held in the Ulster Hall, on which occasion one of the largest Unitarian meetings ever held in Belfast extended an Irish welcome to the newly-appointed minister. Some 1,400 Unitarians assembled, and the chair was occupied by Mr. F. D. Finlay. The Rev. S. C. Nelson, the senior Non-subscribing minister present, said, in the course of his speech, "In the name of every Non-subscribing minister, not only in Ulster, but in Ireland, I bid a hearty welcome to our new friend, Mr. Street." The venerable champion of Unitarianism, John Scott Porter, offered his congratulations to "my respected and, allow me to say, my beloved brother, Mr. Street." This was a welcome of which any minister should have been proud, and Mr. Street was not unappreciative of the kindly expression of sympathy. The ladies of the Congregation presented him with a gown, and the Congregation

---

* Sermon preached in Rosemary Street by Rev. J. C. Street on 15th January, 1871.
† This table is now in the Vestry of All Souls.

with an address, to which he replied in suitable terms. Mr. Street occupied his new pulpit for the first time on the 15th January, 1871, when he preached to large and appreciative audiences.

Before Mr. Street was many months in Belfast, he formed a scheme of erecting schools alongside the Meeting-house, where he might conduct a Sunday School and hold congregational meetings. The scheme met with the hearty approval of the members, and on the 24th July, 1872, the foundation-stone was laid by Mrs. Dr. Ritchie, of The Grove. In addition to the schools was erected a sexton's house. The entire cost was about £1,400.

In November, 1872, while the schools were being erected, Mr. Street founded the Rosemary Street Mutual Improvement Association, which was the earliest of its kind in Belfast. Its objects were—

1st. The Intellectual and Moral Advancement of its Members.

2nd. The furtherance of Fellowship and Acquaintance among them.

A reading-room was established, and weekly meetings were held on Monday evenings during the winter months, when essays were submitted for discussion by the members and friends.

Mr. Street was elected President, which position he occupied until his removal from Belfast in 1890. The success of the Association was due entirely to the unremitting efforts of its President, whose clear business-like habits and ready powers of debate proved him to be an ideal chairman. Scarcely, if ever, was he absent from his post, and his punctuality in commencing the proceedings was not without its good effect upon the members. His kindly assistance was extended to all, and many a young man who rose for the first time to hear his own voice in public, was encouraged to persevere, until he could express his thoughts without fear of sinking into the nearest chair.

The subjects chosen for debate were as varied as the religious and political views of the members. There was a free platform for all; Jew and Christian, Agnostic and Orthodox were alike accorded a welcome, and to none were the doors of the Association closed. Some of the discussions at times were heated, but the concluding remarks of the chairman always resulted in pouring oil on troubled waters, and no member ever doubted the ruling of the chair.

The members all respected their President, and on his retirement from the position, owing to his departure from Belfast, Mr. Street was the recipient of an Address, wishing him God-speed. Several years after, in 1896, when the Association had ceased to exist, about one hundred old members assembled in the Lecture Hall, at a conversazione, "to meet the Father of the Rosemary Street Mutual Improvement Association and Mrs. Street." Old acquaintances were renewed, and Mr. Street, in a happy speech, expressed his great delight at seeing before him so many familiar faces, and referred in felicitous terms to the pleasant and profitable evenings he had spent among the members.

Mr. Street was a fearless exponent of what he believed to be the essence of Christianity—the greater happiness of mankind. Anything that tended to retard its attainment was the object of his fiercest attack. Intemperance, in all its forms, he openly denounced. Dogmatism, fanaticism, and intolerance he despised as the great retarding elements to the progress and enlightenment of the world. But in his denunciation of tyranny he drew down upon his head a shower of abuse.

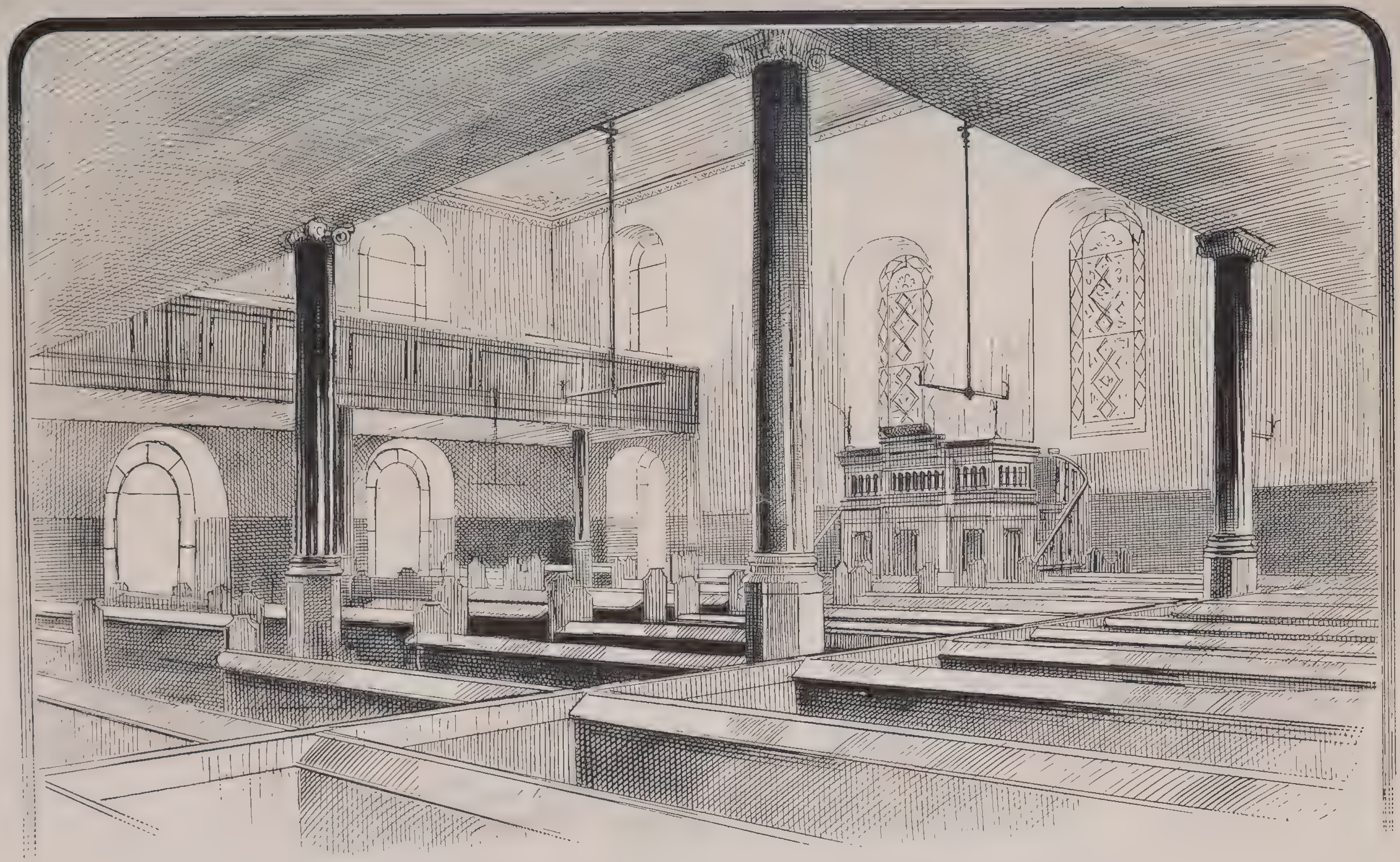
While Mr. Street was engaged in assailing old exploded doctrines, there occurred an event which roused the righteous indignation of Orthodoxy. In 1874 the British Association met in Belfast, when Professor Tyndall delivered his Presidential Address, in which he described "the impregnable position of science" in the words: "We claim, and we shall wrest, from theology the entire domain of cosmological theory." Speaking of religion, he said:—

> "There is also that deep-set feeling which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world. You who have escaped from these religions into the high-and-dry light of the intellect may deride them; but, in so doing, you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at the present hour. And grotesque in relation to scientific culture as many of the religions of the world have been and are—dangerous, nay, destructive, to the dearest privileges of freemen as some of them have undoubtedly been, and would, if they could, be again—it will be wise to recognise them as the forms of a force, mischievous, if permitted to intrude on the region of objective *knowledge*, over which it holds no command, but capable of adding, in the region of *poetry* and *emotion*, inward completeness and dignity to man."

Dr. Watts, Professor of Theology in Assembly's College, immediately applied to the Section of Biology to read before them "*A Plea for Peace and Co-operation between Science and Theology*," and on his being refused permission, he read his paper in two of the leading Presbyterian Meeting-houses.

Mr. Street established the Floral Service, to which the children of Hopeton Street, Mountpottinger, and Moneyreagh Sunday Schools were generally invited. The following is a description which appeared in a local paper in 1882:—

"The floral service has become a kind of institution in the place, and is looked forward to, not only by the scholars, but by 'children of larger growth,' with eager anticipation. The idea which gives rise to a periodical feast of flowers is, in itself, a pretty one. There is—what one might be pardoned for admiring—a pagan freshness about it, combined with a purity of religion that is not pagan. The adorned pulpit and the festooned and garlanded pillars, with the heavy scent of the beautiful deserters from the garden, seem to call up the days when every grove had its nymph, every fount and stream its naiad; yet the eager young faces and the solemn service, the undimmed atmosphere, through which rolls no cloud of sacrificial smoke, speak eloquently of a new and bloodless dispensation, under which the knife of the high priest is no longer the necessary prelude of worship. Sunday's service was in some sort *sui generis*. The church was beautifully, profusely, and yet tastefully decorated. In the porch were floral trophies and green garlands. Round the interior of the building festoons of moss and green leaves joined pillar with pillar, while pendent from the festoons at regular intervals were miniature gardens. The pulpit was beautifully decked with flowers, the porch-like interstices of the facade being bright with tiny bouquets. Behind the pulpit rose an arch, eighteen feet high, the spandrel of which was composed of rich moss, bearing the words, wrought in white flowers, 'God is Love.' Four green arches spanned the aisles, two on each side, and in the recesses of the windows were laid baskets of flowers peeping out from amid couches of soft moss and glossy laurel. The centre of the church, the parterre, was filled with the little flowers of humanity for whose special behoof the service was intended, while the other parts of the edifice were crowded by members of the congregation and visitors. Few, indeed, were they who did not boast in dress or button-hole some flowers, and as the congregation rose to join in the opening hymn, the rich perfume, the varied hues, and the bright costumes of the fairer portion of those present, all lit up by the horizontal rays of the declining sun, made up a picture in strangely fitting accord with the consecration of the service to the edification of the young."—*Morning News*.



MEETING HOUSE, ROSEMARY STREET
(AFTER THE ALTERATIONS IN 1871).

In the winter of 1874 Mr. Street fell into bad health, and the Congregation presented him with a cheque and leave of absence, so as to seek a warmer climate in which to recuperate his health. After a four months' tour in the Mediterranean, he returned much invigorated and strengthened, and delivered a series of lectures on his travels, which was subsequently published as "Winter Travels in Sunny Climes." Mr. Street presented to the Committee a few pictures, to be hung on the walls of the vestry, as a slight memorial of his journey, "and of the affectionate kindness of my people which made such a journey possible."

Mr. Street took a particular delight in works of charity. He identified himself closely with the work of the Royal Hospital, of which Institution he was a Life Governor. Hospital work had a peculiar charm for him, especially when the relief afforded to sufferers was free from any taint of sectarianism. This has ever been the characteristic of the Royal Hospital, and the sole object of the efficient medical staff has been to alleviate suffering regardless of the religious views of the inmates. The members of his congregation heartily approved of Mr. Street devoting so much time to the Hospital, and generously contributed to its support. Even now, when he is removed from our midst, he takes the liveliest interest in the Royal Victoria Hospital, and it is a source of great satisfaction to Mr. Street that the success of the new Hospital is due to the untiring energy of a former member of his congregation.

His charity knew no bounds. Wherever distress or destitution showed itself his assistance was readily given. As soon as the cold weather set in, he was among the first to suggest that a Coal Fund should be started, and many a poor home was made bright by the timely distribution of fuel. But perhaps no year during his residence in Belfast was his assistance more keenly felt than in the memorable winter of 1879. The Arctic severity of the frost during that winter temporarily checked many employments, and hundreds of families were thrown into a state of destitution through no fault of those on whom they were dependent. Relief works were started in the Ormeau Park, where those who sought employment were enabled to avoid the degrading step of entering the Union.

Every morning during that long frost, when the busy merchant was proceeding to his warehouse wrapped up in all

the warm and luxurious clothing which wealth can command, might be seen the slim figure of a man of medium height hurrying along in the direction of the Park. Clad in the simplest of clothing—a thin overcoat, a white muffler, and a soft hat—he scampered along, unmindful of those whom he passed, for he was intently reading the morning paper. This was Mr. Street—fired with the glow of enthusiasm—proceeding to join Mr. Vere Foster at the relief works, where day after day these two old friends personally superintended the distribution of soup to the hungry workmen, while rejoicing in the privilege of assisting their humbler fellow-man.

Towards the end of 1889 Mr. Street received a pressing invitation from Northampton, which he decided to accept, and thus, after a ministry of 19 years in Belfast, he severed his connection with the Second Congregation. On his departure he carried with him the earnest wish of the congregation for his future welfare; and that Mr. Street reciprocated the kindly feeling can be seen from the following letter which he wrote to Mr. Ritchie on the stone-laying of All Souls' Church :—

> "I am deeply interested in the occasion which will bring both old and new friends together, who are warmly attached to the great privileges of freedom, truth, and righteousness which have for many generations been represented by the Second Congregation of Belfast. I bid you God speed, and pray that you may have not only a happy and successful day on your stone-laying, but that the future may have in store for you the richest blessings of our Heavenly Father. 'A cloud of witnesses' encompass you, and earnest prayers to God will rise to heaven on your behalf, and I wish you to feel assured that among those whose deepest feelings will be enlisted in your great work will be those of your former minister and friend."

PUBLISHED WORKS OF REV. JAMES C. STREET.

1871-1890.

WINTER TRAVELS IN SUNNY CLIMES. Seven Lectures by James C. Street. 8vo, pp. 374. *Belfast*, 1875.

In addition to the above, Mr. Street published many Sermons.



Edgar I. Fripp

EDGAR INNES FRIPP, B.A. 1891-1900.

"We have reason to be proud of those men who in 1830 founded 'The Remonstrant Synod,' stating in their remonstrance that 'human tests and confessions have in all ages tended to encourage hypocrisy, to restrict the right of private judgment, and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge, and of which truth need not be afraid.' This was a noble, prophetic utterance. . . . It is a grand principle, and must inevitably some day prevail in theology as it now does in other sciences. A fixed theology is inconsistent with a progressive society. The law of development belongs to theology as to every branch of knowledge. Any creed, however enlightened at the time of its formulation, must necessarily become inadequate with the progress of thought. Fixity of doctrine is impossible in a universe for ever expanding and deepening before the opening mind of man. Fixity—which is only another name for orthodoxy—is impossible in any branch of knowledge, except on the assumption that the world is one vast Chinese empire!"—*A Forward Movement*, by the Rev. E. I. Fripp.

Edgar I. Fripp accepted the call to become the minister of the Second Congregation on 1st December, 1890. An induction service was held in the meeting-house on Thursday, 26th February, 1891, at which Rev. C. C. Coe, F.R.G.S., delivered the charge to the minister, and Rev. T. Dunkerley, B.A., delivered the charge to the Congregation. In the evening a conversazione was held in the Exhibition Hall to welcome the new minister, when Mr. Herbert Darbishire occupied the chair. One of the most pleasing incidents of the day was the presence of Professor Henry Morley, who expressed his great delight at seeing his son-in-law settled in the Second Congregation. In the course of his speech, he said :—

> "I ought not to praise birds of my own nest, but I know the kindly fellowship that is about Mr. Fripp, and seeing the gathering that was around him that morning—the gathering of brother ministers who warmly shook hands with him—and hearing from the pulpit those two admirable addresses, the one to the minister the other to the Congregation, but both so full of the deepest spiritual life that was to be kept alive in that Second Congregation, I could not but be pleased at seeing his settlement here."

Shortly after his arrival in Belfast, Mr. Fripp started the *Kalendar*, with the object of recording the educational and religious work of the Congregation. For five years it appeared as a monthly pamphlet of four pages, dealing exclusively with Church news. In October, 1896, it appeared in a new and enlarged form, under the name of *The Seed Sower and All Souls' Church Kalendar*.

In September, 1892, Mr. Fripp appealed to the Congregation to make a change in the Service Book. The *Ten Services*, as compiled by Dr. Martineau, had been adopted by the Con-

gregation at the Annual Meeting held on 19th January, 1868, and since then it had continued to be regularly used. The change had not been effected in a hurry. Mr. Porter had suggested the change on 4th February, 1866, and although the Committee on the same day recognized "the importance of the suggested alteration in form of Public Worship in this Church," yet it was not until close on two years that the *Ten Services* were finally adopted. At first Mr. Fripp suggested that the Service Book recently compiled by Rev. Stopford Brooke should be adopted, but on second thoughts he decided to compile one himself, and submit it to the Congregation with a view to its adoption. When the book was in the hands of the printer, it was thus described in the *Kalendar* :—

> "It consists of Two Services. These are the same as the First and Second of the (old) *Ten Services*, except for the omission of some orthodox phrases, and the addition of a prayer and some responses (in all, prayer and responses together, about forty lines), and some slight alterations.
>
> "To lend variety to these Two Services I have added, for use on alternative days, the *Litany* (slightly altered) from the (old) Seventh Service, the *Commandments* from the Fourth Service, the *Beatitudes* from the Sixth Service, and the *Responses* from the Fifth Service—all of our *present Book*.
>
> "I have also added a Psalter, omitting many psalms and verses I disapprove of, and putting in their place the chants and canticles from our present *Ten Services;* and a list of Collects I have revised from those now in use.
>
> "In this way I have endeavoured both to simplify and beautify our services, and to retain in a new and brighter form what we love in our present book of prayer."

The new Service Book was placed in the hands of the Congregation towards the end of 1892, and after being used for several Sundays, it was unanimously resolved, at the Annual Meeting held on 25th January, 1893, to adopt it in lieu of the Ten Services.

The year 1893 is a memorable one in the history, not only of the Second Congregation, but of Unitarianism itself. In that year one of the oldest Universities in England allowed the Manchester College to be opened at Oxford, where theology could be imparted without insisting on the adoption of particular doctrines. Mr. Fripp attended the opening of the new buildings on 18th October, 1893, and on his arrival in Belfast he delivered a course of sermons entitled, "*A Forward Movement for the Second*

Congregation," advocating the removal from Rosemary Street in the interests of Unitarianism. As he said:—

> "If we are to have a new lease of life, if we are to be anything more than a slowly dwindling congregation, and if we are to do our part in the formation of a more united and more vigorous Unitarianism in Belfast, we must leave Rosemary Street and strike root in some more favourable soil. Let us dispose of our decaying property here, through the assistance, if necessary, of the Charity Commissioners, as our Unitarian friends have done in London, in Manchester, in Liverpool, and in Birmingham, and with the proceeds of the sale or letting, and with what we can obtain by a subscription among ourselves, and an appeal to the Unitarian public in Ireland and England, build a new church. . . . If we could accomplish that, it would be one of the best things that the Unitarians of Belfast ever did."

The suggestion was promptly acted on, and after the due formalities were gone through, the building of the new church was begun. Difficulties of the most serious nature were encountered, but these disappeared before the enthusiastic spirit of every member of the Congregation—an enthusiasm which guaranteed success from its very inception. The church, as it now stands in Elmwood, is a lasting monument to the energy of Mr. Fripp. When the suggestion was mentioned he said, "It is an undertaking which, if you embark upon it, will require much energy and self-sacrifice." Mr. Fripp's energy can only be known to those who worked with him. The position of fighting against what seemed to be overwhelming odds was one from which less enthusiastic men would have shrunk. But it seemed to make him work the harder, and apparent bankruptcy vanished under his determination to grapple with the difficulty. The building account, including the architect's charges, amounted to £14,000, of which sum the Congregation have raised by subscriptions £5,000. The Rosemary Street property was sold for £6,400, but owing to the delay in arranging a division of the joint property and its subsequent disposal, a large sum of interest had accumulated on the builder's account, which had to be paid. But after all the accounts have been paid, there is at present a debt on the Church of close on £3,000.

Mr. Fripp was an earnest student of literature, and his literary lectures were largely attended. He took a deep interest in the University Extension Lectures, and his classes, under their auspices, were the most successful of the series, from a

financial point of view. He formed a Shakspeare Class among the younger members of the Congregation, and his scholarly interpretation of the plays of the great dramatist assisted the members in their studies. Again and again he sounded the praises of the educational and religious function of the Drama, and zealously encouraged the production of Shakspeare in the theatre.

During the summer months the members of the Shakspeare class rambled on foot and cycle to places of interest in the neighbourhood. Under the new name of the "Reading and Rambling Club," it supplies a means of fellowship among the younger members of the Congregation.

In 1897 the members of the Shakspeare class gave a production, for the first time in Ireland, of Marlowe's great religious tragedy of "Doctor Faustus," with special costumes, scenery, and music, which was preceded by a short comment on the play by Mr. Fripp. They also gave, during the same week, a production of Goldsmith's "She Stoops to Conquer." The net result of the week's performances was £51, which was handed towards the building fund.

Mr. Fripp's Sunday evening lectures were largely attended by the general public, and his scholarly research can be seen from the following course of lectures, which he delivered during his ministry in Belfast :—

1891.	"Bible Views of Creation."—7 sermons.
	"Religious Teachings of Browning."—6.
	"Revelation."—9.
1892.	"Sermons from Homer."—4.
	"Tennyson's Idylls of the King."—3.
1893.	"Wordsworth's Prelude."
	"The Beatitudes."—5.
1894.	"Dante's Divine Comedy."—5.
	"Noble Women."—5.
	"Development of Unitarian Theology."—4.
1895.	"Great Puritans."—6.
	"English Christianity from the Earliest Times to Wyclif."—6.
1896.	"The Things that raise the Worth of Life."—4.
1898.	"Evenings with Tennyson."—3.
1899.	"The Spirit of Jesus."—4.
	"Thoughts from Italy."—4.
	"Old Truths in New Light."—6.

In 1899 Mr. Fripp took a holiday in Florence, and on his return, in addition to his "Thoughts from Italy," he delivered six lectures in the Central Hall, Rosemary Street, on "Florence and Florentine Art," which were largely attended. I. "Rise of Gothic in Florence." II. "Development of Gothic." III. "Revival of the Classical." IV. "Rapid Growth of the Classical." V. "Supremacy of the Classical." VI. "Tyranny of the Classical."

Early in the year 1900 Mr. Fripp tendered his resignation to the Congregation, owing to a call from Mansfield, where he had formerly ministered. Previous to leaving Belfast, Mr. and Mrs. Fripp were the recipients of several presents as a slight token of the great esteem in which they were held by the members, and on the 24th May a farewell soiree was held in the Central Hall, when Mr. Fripp, in the course of his address, said—"If All Souls' Church had been in England I never could have left you; it would have been impossible." His deep interest in the welfare of All Souls' did not cease with his resignation, as he subsequently handed a cheque for £250 towards the extinguishment of the debt on the Church.

PUBLISHED WORKS OF REV. EDGAR I. FRIPP, B.A.

1891-1900.

"THE COMPOSITION OF THE BOOK OF GENESIS: Being an Analysis of the Book of Genesis into its Component Documents, with full Explanatory Introduction and Commentary, and Maps Illustrating the Historical Relationships Reflected in the Patriarchal Stories," by Edgar I. Fripp, B.A. (David Nutt, 270 Strand, London. 1892.)

TWO OPPOSING TENDENCIES: a Consideration of the Disintegrating Influences at Work in our Free Churches, and a Plea for Reconstruction, by the Rev. Edgar I. Fripp, B.A.; with a Preface containing Extracts from two Letters from the Rev. Dr. Martineau. 47 pp. *Belfast*, 1898.

In addition to the above, Mr. Fripp published many Sermons in the *Enquirer* and *Kalendar*.

WILLIAM HAMILTON DRUMMOND, B.A. 1900.

"Liberty, Equality, Fraternity were the watchwords of the French Revolution, but in a deeper sense they are the watchwords of the Christian Church. To struggle for a liberty, which shall never sink into licence, for ourselves and for all men; to realise the equality of all souls before God, sharers in one spiritual nature and the same divine love; to draw closer the bonds of fraternity through the sharing of material blessings, and, still more, in the partnership of common purposes and a common love of truth and justice—this is all involved in any true following of Jesus Christ, in any intelligent acceptance of His teaching about God and man."—*The Christian Message of Liberty*, by Rev. W. H. Drummond, B.A.

W. Hamilton Drummond, of Cairo Street Chapel, Warrington, was unanimously chosen at a meeting of the Congregation, held on 1st July, 1900, to receive a call to become the minister of All Souls' Church. A deputation accordingly waited on Mr. Drummond, and in the course of a fortnight later, the Secretary of the Congregation received the following letter:—

> "After full consideration I have decided to accept the call given to me in such a cordial and unanimous spirit. I thank everybody concerned for the way in which the invitation has been given, and I look upon it as a happy augury for what I trust may be a long and helpful ministry in your midst."

An Induction Service was held in All Souls' Church, on Thursday, 11th October, 1900, when the following ministers took part:—Rev. Henry Gow, B.A., Leicester; Rev. D. Walmsley, B.A., Belfast; Rev. T. Dunkerley, B.A., Comber; Rev. S. H. Mellone, M.A., D.Sc., Holywood; Rev. M. S. Dunbar, M.A., Downpatrick, President of the Non-Subscribing Association. Mr. Walmsley delivered the charge to the minister, and Mr. Gow delivered the charge to the Congregation. On the invitation of Mr. Dunkerley, all the ministers present, about twenty-five, proceeded to the chancel, and held out the right hand of fellowship to the newly-appointed minister.

A luncheon was subsequently held in Ye Olde Castle Restaurant, after which the following toasts were duly honoured:—"The Queen," "Our Friends, Lay and Clerical," and "Prosperity to the Second Congregation and their Newly-appointed Minister." In the evening a social meeting was held in the Central Hall, Rosemary Street, to welcome Mr. and Mrs. Drummond, on the occasion of their settlement in Belfast, when Joseph Nelson, Esq., M.D., occupied the chair. There was a large attendance, including many members of the First Presbyterian Congregation.



Wm H. Drummond



Chap. III.—CONGREGATIONAL MUSIC.

(a) The Organ.

" Mute, mute the harp: for ever lost the art
Which roused to rapture each Milesian heart;
Cold, cold the hands whose thrilling touch sublime
Caught the rapt ear, and stayed the flight of time."
—*The Giant's Causeway.**

The Organ of the Second Congregation is one of the most interesting in the North of Ireland, and forms one of those ancient landmarks which too often succumb to the very latest and most improved. For upwards of 90 years it stood in the Meeting-house, Rosemary Street, where it occupied the unique position of being the earliest Organ used in public worship by the Protestant Dissenters of the North, and being second in Belfast only to that of the Parish Church.

A halo of uncertainty enshrouds its early history, and there is an interesting tradition of its being formerly erected in St. George's Church, Windsor, where the immortal Handel drew forth such exquisite melody from its time-worn keys. Be that as it may, we know as an acknowledged fact that it was erected

* It is interesting to note that Dr. Drummond first published "The Giant's Causeway" by reading it before the Belfast Literary Society on 2nd March, 1807, about six months after the Organ was opened in his church.

in Rosemary Street under the personal supervision of Edward Bunting, whose name will ever be intimately associated with the revival of Irish music.

It was opened on Sunday, 7th September, 1806, when the tune selected was suited to the simplicity of Presbyterian worship—viz., "The Old Hundred." The opportunity was embraced of assisting the Belfast Charities, in which good work the Second Congregation has ever distinguished itself, and the sum of £137 19s 7d was handed over to the Fever Hospital and Dispensary as the result of the day's collection.

The introduction of an Organ seems to have been viewed with some amount of trepidation by the First Congregation, who feared "that it may disturb worship in this house," and consequently a proposal was made to change the hours of worship, which proposal, however, was not acted on. The old prejudices against instrumental music are fast fading away, and those happy effects and influences which music is calculated to produce upon the mind in the Service of God are becoming every day more generally acknowledged. The squabblings and bickerings of the General Assembly over the introduction of an Organ into the Presbyterian Church in Ireland have now passed into the domain of history, and the outcome of the lengthened controversy has been that several Congregations have followed our example, while in the course of a few years we may expect to see instrumental music in every place of worship.

In 1837 the Committee decided that "in order to secure the greatest possible improvement in the musical department the Organ should be repaired," and Messrs. Bewsher & Fleetwood, Liverpool, were entrusted with the work at the sum of £40. It was again repaired by Messrs. Bevington, London, in 1854, and on the occasion of it being re-opened (12th January, 1855) the Classical Harmonists kindly assisted.

In April, 1857, it was decided to make very considerable alterations and improvements, and the Organ was sent to the factory of Messrs. Robson, London. The compass of the Great and Choir Manuals was changed from GG to F (the lower octave wanting GG *sharp*) to the modern compass of CC to F. The compass of Swell Organ was extended from Tenor F down to Tenor C, and a new Cornopean and Fifteenth were added. The eight lower notes of Open Diapason of Great Organ were made new of metal (CC and CC *sharp* were previously of wood). A complete set of new open Diapason Wood pipes from CCC, 16

feet, to F,30 notes, was supplied. The draw-stop action of Great and Choir Organs was re-arranged, all the stops of Choir Organ being made to draw at the one side. The draw-stop action of Swell Organ was entirely new, and brass plates were attached to distinguish the stops of the various Organs. The stops in Swell Organ were re-arranged, the smaller of the two open Diapasons being changed into a Double by being shifted up an octave, and continued down with stopped wood pipes. The bellows were enlarged, and a new blowing action was attached. A separate wind Trunk was fitted so as to supply Great Organ with wind direct from the bellows instead of being supplied through wind chest. The Choir sound-board was lowered to give height for a new swell-box. Three new sets of keys were supplied, and brought out beyond the line of case about 7 inches; new Pedals, Pedal action, Brass Roller Board, new Manual action, and new Draw-stop knobs; new Couplers, Great Organ to Pedals and Choir Organ to Pedals, both shifting on and off. The action of Swell Coupler was changed so as to draw beside the other Couplers. All the pipes in the Organ were cleaned and re-voiced to a weightier pressure of wind—viz., $2\frac{7}{8}$ inches. The total expense was £210.

The Organ was re-opened on 22nd November, 1857, and on the following Tuesday evening a Sacred Concert was held in the Meeting-house. The following were the programmes of music :—

Sunday, 22nd November, 1857.

Voluntary	...	Prelude in C	...	*A. Hesse.*
7th Psalm	...	"New Greenwich"		——
9th Psalm	...	"Denmark"	...	——
Voluntary	...	"Agnus Dei"	...	*Mozart.*
160th Psalm	...	"Exeter"	...	——
Voluntary	...	"Hallelujah Chorus"	...	*Handel.*

Tuesday, 24th November, 1857.

Chorus	...	"Sing unto God"	...	*Handel.*
Organ ...	...	"Andante Movement" (Op. 34)	...	*Mozart.*
Organ ...	...	"Prelude and Fugue"	...	*Bach.*
Organ ...	...	"Agnus Dei"	...	*Mozart.*
Concerto	...	... ...	...	*Handel.*
Motett	...	"Splendente te Deus"	...	*Mozart.*
Trio ...	...	"Most beautiful appear"	...	*Haydn.*
Chorus	...	"The waters overwhelmed their enemies"	...	*Handel.*
Air ...	...	"If with all your hearts"	...	*Mendelssohn.*
Chorus	...	"Hallelujah"	...	*Handel.*

MR. J. R. EDISON, *Organist.*

In 1870 the Organ was again overhauled, and the following alterations were effected :—In the Great Organ the Twelfth was removed and replaced with a new Viol di Gamba of 4 feet pitch. In the Choir Organ the Fifteenth was removed and the Principal put on its slide down to Tenor C, the lower octave being done away with. A new Cone Gamba of 8 feet pitch, down to Tenor C, was put on Principal slide. The draw-stop knobs of the Great and Choir Organs were altered to suit the above changes, the Treble part of Stopped Diapason being called Metal Flute. The whole Organ was tuned and regulated throughout. One front pipe of Great Open Diapason (Fid. G *sharp*) replaced with a new one.

In 1891 the Congregational Committee voted to the Music Committee the sum of £13 18s 4d, which was lodged in the bank as the nucleus of a fund for renovating the Organ. On 3rd March, 1892, Professor Henry Morley delivered two lectures in the Meeting-house in aid of same fund, which realized £12 nett. Various contributions were given to the fund, and in 1898 it amounted to £60.

When the Congregation removed to All Souls' Church it was found inadvisable to erect the Organ in a new building, as the damp might have a very serious effect upon it, and for two years the organist had to use a vocalion, kindly lent by Mrs. A. M. Carlisle. At the annual meeting of 1898 the question of removing the Organ from Rosemary Street or purchasing a new one came up for consideration, and after a lengthened discussion it was unanimously decided not to part with an old friend. The work of removing was entrusted to Mr. J. Field of Belfast, who, in addition to thoroughly cleaning it, made the following alterations—viz., Divided Pallets were added, and also four Composition Pedals, two to Great Organ and two to Swell Organ. The opening Services were held on 30th October, 1898, on which occasion the "Old Hundred" was sung—the tune with which it was originally opened in 1806 under Edward Bunting. To the members of the Second Congregation it is a connecting link with past generations who raised their voices in unison with its chords in the public worship of Almighty God.

Description of Organ,

As it at present stands in All Souls' Church.

GREAT ORGAN, CC to F, 54 Notes.

1.	*Open Diapason,*	8 feet metal ...	...	...	54 Pipes.
2.	*Stopped Diapason,*	8 feet metal, with chimney from Mid C, wood, Bass ..	...	54	,,
3.	*Principal,*	4 feet metal ...	...	...	54 ,,
4.	*Viol di Gamba,*	4 feet metal ...	...	...	54 ,,
5.	*Fifteenth,*	2 feet metal ...	...	...	54 ,,
6.	*Sesquialtra,*	metal three ranks	...	...	162 ,,
			Total	...	432 Pipes.

CHOIR ORGAN, CC to F, 54 Notes.

1.	*Cone Gamba,*	8 feet metal, Tenor C	...	...	42 Pipes.
2.	*Dulciana,*	8 feet metal, Tenor C	...	...	42 ,,
3.	*Stopped Diapason,*	8 feet wood, Bass	...	...	12 ,,
4.	*Metal Flute,*	8 feet metal, with chimney to Mid C, wood	...	...	42 ,,
5.	*Principal,*	4 feet metal, Tenor C	...	...	42 ,,
6.	*Flute,*	4 feet metal, with chimney to Tenor C, wood, Bass	...	...	54 ,,
7.	*Clarionet (Cremona),*	8 feet metal spotted, Mid C		...	30 ,,
			Total	...	264 Pipes.

SWELL ORGAN, Tenor C to F, 42 Notes, Keys to CC.
Acting in Choir.

1.	*Double Diapason,*	16 feet metal, open (2 upper octaves wood, Bass)	...	...	42 Pipes.
2.	*Open Diapason,*	8 feet metal ...	...	...	42 ,,
3.	*Stopped Diapason,*	8 feet metal, closed from Mid C, wood, Bass	...	...	42 ,,
4.	*Principal,*	4 feet metal ...	...	...	42 ,,
5.	*Flute,*	4 feet wood, stopped	...	...	42 ,,
6.	*Fifteenth,*	2 feet metal ...	...	...	42 ,,
7.	*Cornopean,*	8 feet metal ...	...	...	42 ,,
8.	*Oboe,*	8 feet metal ..	...	...	42 ,,
			Total	...	336 Pipes.

PEDAL ORGAN, CCC to F, 30 Notes.

1. *Open Diapason*, 16 feet, wood ... ... 30 Pipes.

COUPLERS—

1. Swell Organ to Great Organ.
2. Great Organ to Pedal Organ.
3. Choir Organ to Pedal Organ.

RECAPITULATION.

Great Organ	6 Stops.	432 Pipes.
Choir Organ	7 ,,	264 ,,
Swell Organ	8 ,,	336 ,,
Pedal Organ	1 ,,	30 ,,
Couplers	3 ,,	
	25 Stops,	1,062 Pipes.

List of Organists.

1806-1817	Edward Bunting.
1818-1836	Joseph Hart.
1836-1837	——— Robinson.
1838-1840	——— May.
	Organ discontinued.
1843-1847	Mrs. Lennon.
1847-1854	John Carroll.
May-June, 1854	——— Grantz.
1854-1857	Albert Dawes.
1857-1864	J. R. Edison.
1864-1866	H. Taylor.
1866-1867	Alfred Cellier.
1867-1873	J. S. Keeling.
1873	Herbert Darbishire *(Honorary)*.
1874-1878	W. B. E. Atkinson.
1878-1882	R. T. Allen.
1882-1887	Thomas Gordon.
1887-1888	W. J. Crowe, Jr.
1888-1890	A. E. J. M'Creary.
1890	Ernest Worth.

(b) The Choir.

The introduction of the Organ was only a means to an end —viz., to provide the best music which it was possible to secure. The services of Mr. Bunting were employed to train the Choir, and a system was adopted of binding boys from the Poorhouse to the Organist, in trust for the Congregation, and they were allowed a guinea a year each "as an encouragement to learn."

In the year 1813 a series of sacred concerts was given in the Meeting-house for the benefit of the Incorporated Charitable Society, when Edward Bunting presided at the Organ. In addition to the Organ there was a band of 50 performers, and the attempt to produce the finest classical music drew forth a large attendance. The following were the programmes:—

20th October, 1813.

Chorus	...	"He gave them hailstones"	...	*Israel in Egypt.*
Trio ...	...	"Disdainful of Danger"	...	*Judas Maccabæus.*
Solo ...	...	"Angels ever bright"	...	*Handel.*
Chorus	...	"The Horse and his Rider"	...	*Israel in Egypt.*
Overture	...	"Saul"	...	*Handel.*
Chorus	...	"We Come"	...	*Judas Maccabæus.*
Solo ...	.	"Total Eclipse"	...	*Samson.*
Chorus	...	"O First Created Beam"	...	*Samson.*
Air ...	...	"What is Man?"	...	*Handel.*
Aria ...	...	"The Bright Seraphim"	...	*Samson.*
		Trumpet Obligato by Mr. Willman.		
Chorus	...	"Let Their Celestial Concerts"	...	*Samson.*
Violin Solo	...	"Concerto"	...	*Viotti.*
		Mr. T. Cooke.		
Chorus	...	"Coronation Anthem"	...	*Handel.*

21st October, 1813.
Haydn's *Creation.*

22nd October, 1813.
Handel's *Messiah.*

In 1821 the Organist wore a black gown, and the Choir boys were supplied with linen gowns, but there is no record how long this custom continued. The Organist also held the position of Clerk or leader of the vocal department, and the Choir consisted of four boys (trebles), a counter-tenor, a tenor, and a bass, all of whom were paid. The dual office of Organist and Clerk ceased to exist in 1832, and henceforth the leader of the Choir was distinct from the Organist. The leader's duties, in addition to singing in the Choir, included the holding of practice meetings at least three times a week, and two general practices with the Organist. Fines were inflicted on the mem-

bers who were late, and "no excuse will be admitted for absence but bad health, or a written permission previously obtained from the leader."

"The Sub-Committee appointed for the management of the Choir and the Musical Department of the Congregation for the year 1838 feel warranted in assuming that a very decided improvement has taken place in this interesting portion of our Service, and they are confident that by judicious management and attention on the part of those to whom its future care shall be entrusted a much greater improvement may still be made.

"Many of our very finest hymns, which were never before sung in our house, and which former Organists alleged could not be got up, are now arranged and executed in a very creditable manner. Your Sub-Committee refer with satisfaction to one only ("Vital Spark") in proof of their assertion.

"The Choir in its present construction cannot be supported under a sum of £136 a year, of which the funds of the Congregation contribute a sum of £90, leaving a sum of £46 to £50 to be provided by other means.

"During the past year the Choir introduced the custom of singing Sanctuses and Doxologies at the conclusion of the last hymn of the afternoon service; but as one or two members expressed their dissatisfaction with the arrangement, it was immediately abandoned until the opinion of the seatholders at large could be ascertained on the subject. Your Committee would now recommend that the practice should be resumed, and take leave to express their opinion that, if the words to be sung were printed in such a form that they could be inserted in the psalm-books and announced by the clergyman, all scruples would be removed. Should a precedent be required, it may be mentioned that this custom exists in the first Presbyterian houses in Edinburgh, and in most of the country congregations in Scotland where choirs exist.

"With these convictions on their minds, the Sub-Committee pledge themselves that if the Congregation shall, in a spirit of liberality becoming the name and character of the Second Congregation of Belfast, provide the necessary means for supporting and still further improving the Choir, they will, if continued in the office of Musical Sub-Committee under the Committee for the current year, devote themselves zealously to the discharge of their duty, with a view to the attainment of the greatest improvement and perfection of which the Choir may be capable.

"SAMUEL ARCHER,
JOHN MARSHALL,
JAMES ANDREWS, Jun., } *Musical Sub-Committee.*"

The Sub-Committee for the year 1839 draw attention to the "almost total silence which prevails on the part of the Congregation at the time when they should join in the elevating service of singing to the praise of their Creator." Formerly the Congregation sat during the singing, and it was now suggested that they should stand; but this suggestion was not acted on "until the Congregation be better prepared to join in the same." As an encouragement to the Congregation to join in the singing, "plain and simple Psalm tunes" were chosen.

The first Music Committee to take charge of the Choir was appointed on 7th October, 1855, and on the following 6th January they reported—

"That, as it is the wish of both Committees that the Psalmody should become Congregational, Mr. Porter be requested to invite all the young members who are gifted with voices to attend the practices, so as to enable them to lend their assistance to that important part of Divine worship."

The new Committee set about forming an amateur Choir from the members of the Congregation, and on the 6th April, 1856, the new Choir sang for the first time, the following being present:—

Mrs. Coleman.	Miss Clara Mulligan.	Miss Eliza M'Caw.
Miss Jane Dunn.	,, Fanny Caughey.	,, Sarah Hutton.
,, Rowan.	,, Minnie Caughey.	Mr. Mulligan.
,, Annie Davidson.	,, Cameron.	,, William Spackman.
,, Maria Davidson.	,, Grace Moore.	,, James Davidson, Jun.
,, Jane Porter.	,, Annie Moore.	,, William Baxter.
,, Victoria Porter.	,, Mary Stevelly.	,, Fred. Thompson.
,, Torbitt.	,, Anne Stevelly.	,, John Dunn, jun.
,, Matilda Mulligan.		

The new Choir gave entire satisfaction, and at the Annual Meeting of 1859 it was unanimously resolved to present each member of the Choir with a copy of an address, which was to be suitably framed and hung up in the vestry, acknowledging the deep sense of obligation of the Congregation for their gratuitous services. The following is a copy:—

"We, the Members of the Second Presbyterian Congregation, Rosemary Street, being duly sensible of the great exertions that have been made and the valuable services which have been rendered by the Amateur Music Choir since its formation, desire to record our sense of obligation, and to express to the members individually and collectively our warm appreciation of the benefits which we have derived. We recognise with grateful appreciation the

progressive advancement of the Choir in efficiency, and we are fully sensible of the great and substantial advantages which have been conferred upon this Church by those who so generously undertook to supply from their own resources the musical services required for our public worship. A very important saving has thus been effected in the annual Congregational expenditure; but although this is a benefit which can neither be overlooked nor lightly regarded, there is another and higher cause of satisfaction to the Congregation in the fact that the members of the Choir have evinced such an amount of interest and zeal in the welfare of the Church as to have voluntarily assumed the conduct of one of its most important departments.

"We feel, and on the present most public occasion in the year most thankfully acknowledge, that our best thanks are due to the Choir and to the gentleman under whose able superintendence they have attained to their present degree of efficiency."

C. B. GRIMSHAW, *Chairman.*

Mr. Herbert Darbishire was appointed Hon. Secretary to the Music Committee in 1873, and for a period of 14 years discharged the duties in a very efficient manner. He did much to improve the Church Music, and often presided at the Organ. On the 21st October, 1883, he was the recipient of the following letter from the Members of the Music Committee :—

DEAR SIR,

We hasten to express to you our warm thanks for the books of manuscript music, which we received last evening, for our use as members of the Choir.

We shall value the books, not only for their intrinsic worth, but also because of the great labour so lovingly bestowed upon them by you. They will always serve to remind us of your deep interest in the music of the Church, and in the welfare of the members of the Choir.

We shall always be glad when you can take your place amongst us at the Organ. At all such times we shall be able to show you how careful we have been in protecting the fine collection of music which you have copied for us.

Again heartily thanking you,

We remain,

Yours very sincerely,

(Signed)

Dr. M'Caw, who succeeded Mr. Darbishire as Hon. Secretary, contributed many of his own compositions, and in 1888 presented the Music Committee with a complete set of books of manuscript music of his own composition, as responses to the Ten Services.

The Choir continue to uphold the traditions of the past, and since the opening of All Souls' Church have held many Musical Services, all of which have been largely attended.

All Souls', Elmwood

East End



Chap. IV.—ALL SOULS' CHURCH.



ENTRANCE PORCH.

"All Souls in Mine" is the inscription over the porch from which the Church of the Second Congregation derives its name. At a Congregational Meeting, held on 18th June, 1896, the choice of a name for the new Church was considered, when it was unanimously decided to adopt the name "All Souls." The reason for the choice was expressed by Mr. Fripp on that occasion as follows:—

"All Souls appeared to them an ideal name for a Non-Subscribing Church. It was comprehensive, it excluded no one, and it expressed the fundamental principle of religion that all souls were God's. Men and women and children, of all nations, sects, and parties, belonged to God, and were kindred with Him. They were all souls, spirits, with a kinship to the Highest, with a longing and yearning for Him; the offspring not merely of the ground, not merely of something beneath them, but of something above them. That truth, the growing emphasis on which would in course of time transform the world, was the living essence of Christianity uttered by Jesus in the opening words of His prayer, 'Our Father,' and in the declaration of St. Paul that the Spirit of God cried within the heart of man, saying, 'Abba, Father.' Ezekiel had said, in the eighteenth chapter of his collected writings, the fourth verse, in God's name, 'All Souls are Mine.'"

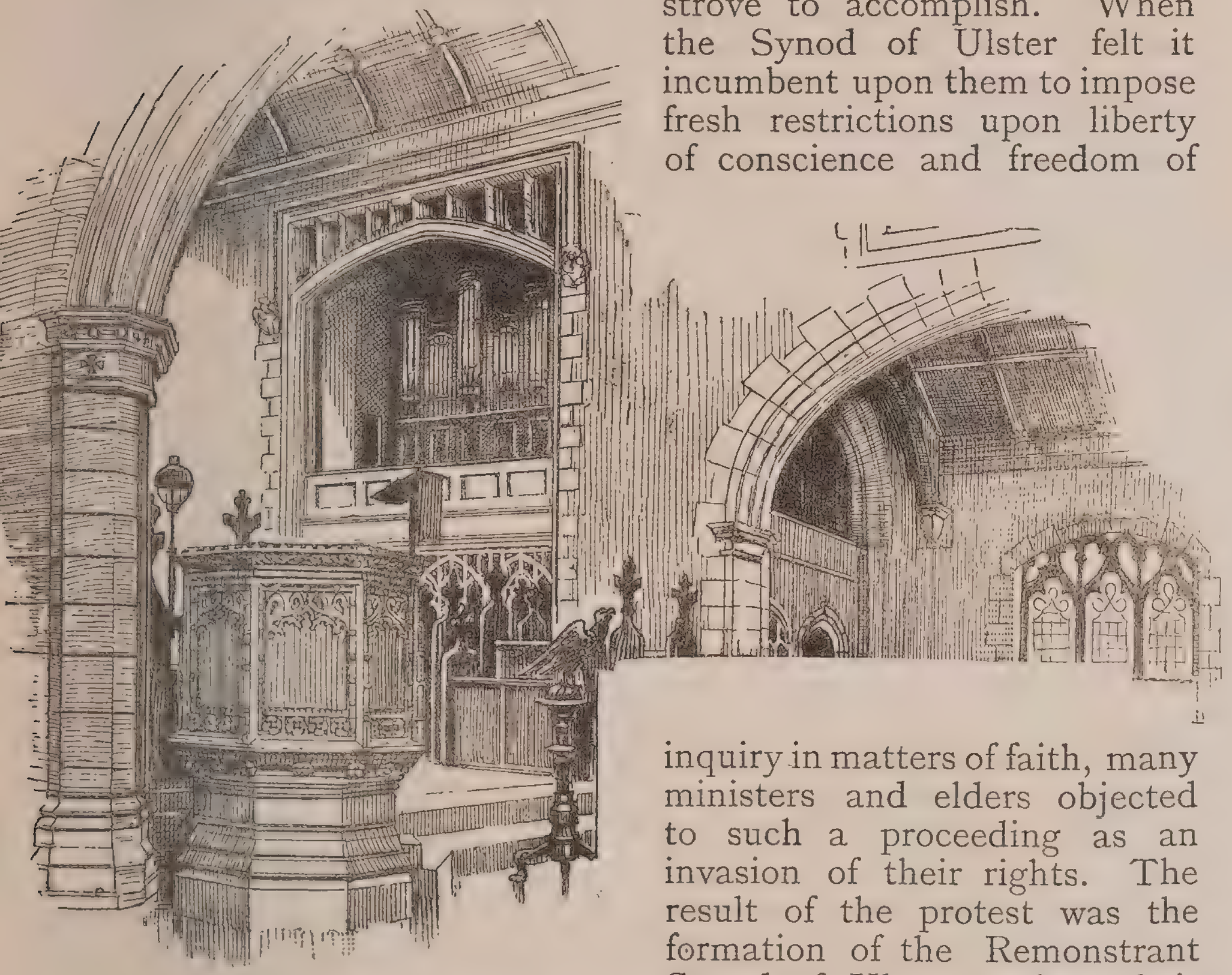
But although the name of All Souls was chosen for the Church, the existence of the Second Congregation has in no way been interfered with. The corporate body is quite distinct from the name of a building, and the lease of the ground on which All Souls' Church is built is held in the names of the Trustees of the Second Congregation of Protestant Dissenters in the Town of Belfast.

As soon as the Congregation felt it desirable that they should leave Rosemary Street, with all its dear and honoured associations, they showed a determination to spare no pains to have a Church that would remain for years to come to be a thing of beauty. The undertaking was a heavy responsibility, but the awakened energies of every member proved it to be a work of love. Eighteen months after it was decided to build, the foundation-stones of the six pillars were laid, and twelve months later All Souls' Church was opened as a place of worship. It may be described as a rough rubble building, with ashlar dressings and green slate roof, late fourteenth century in style, consisting of nave and chancel under one roof, with aisles and clerestory, a low broad tower and spire, and a wooden porch.

But, apart from the mere architectural beauties, the building possesses some features which are deserving of the closest attention. The chancel and nave are unseparated by iron gates, which in many of the old cathedrals of Europe stand as a relic of spiritual corruption. Although iron gates are not common in parish churches, we often find an archway separating the Chancel from the Nave of the Church, and in almost all cases do we find a Communion Rail. None of these distinctive lines of separation are to be seen in All Souls'. Those barriers, which created an exclusive caste, superior to and independent of all temporal power, were broken down by the Reformation, of which Wycliffe was the morning star and Luther the noonday luminary. Personal responsibility and private judgment were established, and the laity wrested from the clergy the right to remonstrate and, if needs be, to rebuke them.

In this respect the building will stand as a monument not only of the Reformation, but of the spirit of freedom that occasioned the formation of the Remonstrant Synod of Ulster. Tyranny in all its forms, whether it be that of an individual seated in the Papal chair, or an Assembly of Divines, bound by

the fetters of the Westminster Confession of Faith, is inconsistent with the freedom of human thought which the Reformation strove to accomplish. When the Synod of Ulster felt it incumbent upon them to impose fresh restrictions upon liberty of conscience and freedom of



inquiry in matters of faith, many ministers and elders objected to such a proceeding as an invasion of their rights. The result of the protest was the formation of the Remonstrant Synod of Ulster, and at their first meeting, which was held in Belfast in 1830, they held out the right hand of fellowship to the Presbytery of Antrim, which had been excluded from the General Synod in 1726. There was no desire on the part of the Remonstrant Synod to promote the advancement of any set of doctrinal opinions to the exclusion of others, as each Congregation had the unrestricted right to elect a minister entertaining such views as they themselves might approve.

That was the principle which actuated the members of the Second Congregation when they decided not to brand the new Church with the name Unitarian. The Congregation had changed with the times, and Trinitarianism had given way to Unitarianism; but never in its history had the building been

stamped with a particular Theological brand. The liberty which a previous generation had enjoyed, and which enabled them to advance with the enlightenment of the world of Science, was respected, and the members felt that future generations were entitled to the same freedom.

Another feature of All Souls' Church, and one which attracted considerable attention when the building was completed, is the short spire which surmounts the tower. Many people in Belfast, who had been accustomed to the lofty spire, such as that graceful structure of our Trinitarian friends in Elmwood, regarded the short spire as a departure from the *orthodox* style of architecture. But instead of being a departure, it is in strict accordance with the style of the church, which is early English. The tower was a distinguishing feature of the Norman architecture, which was introduced into England at the Conquest. It was generally square, of rather low proportion, and seldom rose much more than its own breadth above the roof of the church. The early English gave greater variety of design and proportion than their predecessors, and in many cases the towers were very considerably ornamented, the upper stories being usually the richest. Some of these found their way into Ireland, and the old church of Leighlin,* in County Carlow, which was built during the last decade of the fourteenth century, had a tower and spire which bore a very close resemblance, in outline, to that in All Souls.

The ceremony of laying the foundation stones† was performed on 25th October, 1895, when

Mrs. Malcomson laid the stone at the base of the eastern column of the south aisle.

Miss Benn laid the stone at the base of the western column of the south aisle.

Mrs. W. J. Pirrie laid the stone at the base of the western column of the north aisle.

Mrs. James Campbell laid the stone at the base of the eastern column of the north aisle.

Henry J. M'Cance, Esq., J.P., D.L., laid a stone in the north-east respond.

Samuel C. Davidson, Esq., laid a stone in the north-west respond.

---

* See the engraving in Ledwich's *Irish Antiquities*, p. 522.

† Each of the foundation stones is denoted by a cross, such as that shown on the north-east respond, p. 97.

The opening services were held on the 11th October, 1896, when the Rev. Joseph Wood, of Birmingham, Tate Lecturer at Oxford, preached at both morning and evening services to a crowded congregation. In the morning he took as his text, "All souls are Mine," Ezek. xviii. 4, and the concluding words of the sermon were as follows:—

"You have dedicated this beautiful church to what is universal in religion and in the human heart, by dedicating it to 'All Souls.' These walls are to bear witness to no sect, no party, no narrow exclusive creed; they are to speak for ages to come of your faith in humanity, the faith that endows all that is human with work and sanctity. In the Church of All Souls there is no high and no low, no superior and no inferior, no destruction of classes and masses, but all one in that fair brotherhood of man that Christ came to establish. You have dedicated this church to the faith that overleaps the barriers of wealth and race, of narrow convention, social prejudice, and personal dislike. This church is for no clique of the select, but a house for all men—a house not merely for elder brothers that they may be feasted and robed, but a house that gives itself the privilege of welcoming the prodigals of humanity with dancing and with song. This church is to lay its hands on mixed humanity, and draw them all in, pouring upon them the splendours of light and love. God keep this church faithful to its great name, to its high calling, and to its universal mission. Under its benediction may duty become more sacred and men more precious. Here may the poor and the needy, the tempted and the tried, the old and the young, find a home of peace. Peace be within these walls; peace to all souls that enter here; peace to minister and peace to people. Hear their prayer, O Lord, realise their hopes, and establish the work of their hands."

The opening services were continued on the two following Sundays by the Rev. Frank Freeston, of Kensington, and the Rev. Henry Gow, of Leicester, when the offertories amounted to over £400.

Several of the members have already contributed to the decoration of the church by the following presents:—A beautiful brass eagle lectern, a communion cloth, worked in silk by a lady member, and two Glastonbury chairs in oak for the chancel, with cushions. The late Mrs. Malcomson made provision, by her will, to have the south-western window erected in stained glass in memory of her daughter, Mrs. Nelson, which window will be alongside the memorial tablet to her son, Lieutenant Malcomson.



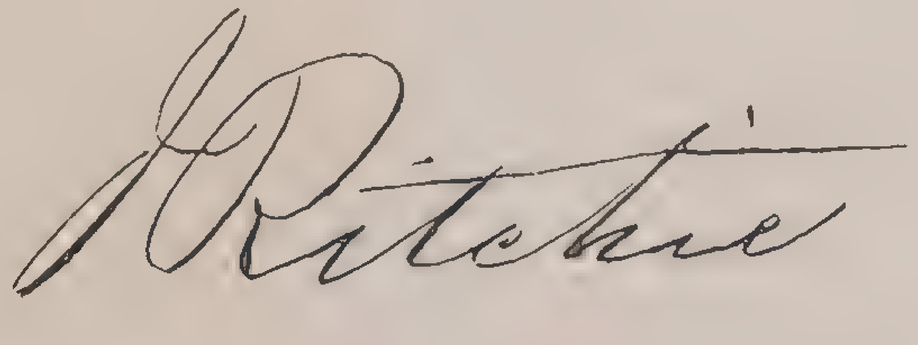
Shortly after the church was opened, a dark shadow fell on the Congregation by the death of Mr. John Ritchie, who for forty-two years had been the secretary. He was deeply interested in everything connected with the welfare of the Second Congregation, and worked assiduously in the building of All Souls'. On the 21st July, 1897, the coffin was placed in the Chancel, and the minister conducted a funeral service, in which he referred to the fine qualities of his manly nature. His remains were conveyed from the church, amid the mournful strains of the "Dead March in Saul," to the Borough Cemetery, where, in the presence of many friends, they were deposited in the family grave.

A letter of sympathy was subsequently sent to Mrs. Ritchie, on behalf of the Congregation, expressing the great loss which they had sustained. "We cannot adequately express our indebtedness for his long services for more than forty-two years. He was not only a comrade in the cause, but an invaluable leader, whose experience and devotion and enthusiasm, as well as his painstaking interest and staunch support, have helped us in days of difficulty, and enabled us to continue our work with renewed vigour."

The Congregation are still anxious to preserve freedom of conscience, in accordance with the traditions of the past, and refuse to impose any subscription to a particular theological form of belief, as may be seen from the following, which appears in All Souls' Church *Kalendar* :—

"No doctrinal test is imposed as a condition of membership in this Church. We recognise that all souls are born of God and partake of His Spirit, and this divine Sonship, not the acceptance of particular theological opinions, is the bond of our Religious Fellowship. Seeking Truth and the Mind of Christ, we unite for the Worship of God and the Service of Man."





APPENDIX.

APPENDIX A.

CHRONOLOGICAL LIST OF NOTABLE EVENTS AFFECTING THE CONGREGATION.

1706—June 18. M^r^ M^c^Bride wrote to the Session of Belfast, "bearing date from Stranrawer, June 18^th^, 1706, in which Latter M^r^ M^c^Bride declares his Judgement, that if there be 3,000 Persons in Belfast Congregation, there must be 2 Meeting-houses & 2 distinct Congregations, that the two Ministers may know their several Charges."—*Minutes of General Synod.*

1708—Mar. 2. The Session of Belfast petitioned the Presbytery of Belfast "that M^r^ Ja^s^ Kirkpatrick might be ascertain'd to the new Meeting-house now built, & M^r^ M^c^Bride might be ascertain'd to the old Meeting-house & the dwelling-house built for him."—*Minutes of General Synod.*

1708—Mar. 3. "Agreement betwixt M^r^ Edw^d^ Brice, M^r^ Isaac M^c^Cartney, M^r^ Rob^t^ Lennox on One Part, M^r^ W^m^ Crawford & D^r^ Ferguson on the other Part. The Particulars agreed on were, that the Stipend, being £160 ℔ Annum, should be equally divided into two, but no steps at this Time to be made for dividing, before applying in an orderly Way to the Presby., in Aprile; that the old Meeting-house should be then ascertain'd, viz. on 3^rd^ of March, to M^r^ M^c^Bride, & the new to M^r^ Kirkpatrick."—*Minutes of General Synod.*

1708—April 12. The Session of Belfast further petitioned the Presbytery of Belfast "recommending & concurring in a Petition to the said Presby. for erecting a new Congregation in Belfast, to meet, & to be under the Particular pastoral Charge of M^r^ James Kirkpatrick."—*Minutes of General Synod.*

1708—June 1. The General Synod met at Antrim, when "considering many weighty Reasons for dividing the numerous Congregation of Belfast, do hereby divide the same into two Congregations, & appoint M^r^ M^c^Bride & his Congregation to meet for publick Worship in the old Meeting-house, and M^r^ Ja^s^ Kirkpatrick with his Congregation to meet in the new, & that M^r^ Kirkpatrick shall henceforth preach in the new Meeting-house; that the Stipend shall be collected in common & paid in equal Portions to the two Min^rs^, & that the Poor's Money shall be kept all together and distributed as formerly, till the Committee to be appointed meet, & that M M^c^Bride shall enjoy the dwelling house now built."

The Moderator was "to commend the Gentlemen of the new Erection for their pious Zeal and Liberality."—*Minutes of General Synod.*

1708—Sept. 8. "Overtures for regulating the Seats in the old Meeting-house, now vacant by the Removal of their Proprietor to the new House, was read. After very much Reasoning it was overtur'd, that the Comm^rs of both sides meet and try what they can do amoungh themselves, in order to an Amicable Composition of all their Differences as to this Matter."

"Also appear'd, W^m Crawford, Esq^r, Jo^n Chalmers, W^m Rainey, Sen^r, James Arbucles, John Eccles, Bryce Blair, Dav^d Buttle, D^r Victor Ferguson, Edw^d Wilson, Alex^r Adair, Jo^n Rainey, Geo. M^cCartney, John Greg, Rob^t Wilson, Rob^t Andrews, Rob^t Millikin, Hugh Boyd, Hugh Dyatt, W^m Rogers, Jo^n Bell, Tho^s Lyle, Joseph Biggar, Jo^n Armstrong, W^m Rainey, Jun^r, Alex^r Moor, Henry Chads, Jun^r, John Taylor, W^m Sharper, or any 7 of them, commissionate by the new Congregation, subscrib'd by Many Hands, to appear before this Synod in all things relating to them, to act & do as if they were personally present."

Overtured "that Both Congregations be settled and provided for by voluntary Subscriptions."—*Min. of Gen. Syn.*

1712—June 17. Dr. James Kirkpatrick chosen Moderator of the General Synod at Belfast.

1713—June 16. Day of Thanksgiving appointed by Government.

—June 23. Dr. Kirkpatrick, as Moderator of the General Synod, preached at Antrim on 1st Tim. v. 17.

1714—Oct. 20. Dr. Kirkpatrick preached a Thanksgiving Sermon on the Coronation Day of George I.

1719—Nov. 2. Royal Assent to Irish Toleration Act.

1720—June 21. The Pacific Act passed by the General Synod.

1721—June 20. "A motion was made that all the members of the Synod who are willing to Subscribe the Westmin^r Confession of Faith, according to the terms of the Pacific Act, be allowed by this Synod to do it." Dr. Kirkpatrick and others protested.

1725—June 15. The Non-Subscribers put together into the newly-erected Presbytery of Antrim.

Dr. Kirkpatrick and others protested against suspending such ministers as keep ministerial communion with Mr. Colville during his suspension, "as being in their opinion contrary to the great Protestant principle that in religious matters men may act agreeably to the dictates of their own consciences, to the Doctrine of the Westminster Confession, that all Councils and Synods may err, and are not to be made the rule of practice."—*Minutes of General Synod.*

1726—June 21. Dr. Kirkpatrick submitted to the General Synod "Expedients for Peace" on behalf of the Non-Subscribers.

Presbytery of Antrim excluded from the Synod of Ulster.

"M^r Pat. Simpson told the Synod he had observed much partiality in them, and that he would have no more to do with them, but would take his lot with the Non-Subscribers, the Synod agreed to part with him, Capn. M'Neal joined with M^r Simpson."—*Minutes of Gen. Synod.*

1726—July 6. Kirkpatrick and Haliday convened "the whole town of Belfast" to relate to them the great injuries done to the Non-Subscribers, which causeth a great ferment in the place.

1745—Dec. 18. Rev. Gilbert Kennedy preached, being the day of the General Fast appointed by Government.

1749—April 25. Mr. Kennedy preached, being the day of Public Thanksgiving for the Peace of Aix-la-Chapelle.

1759—Nov. 29. Mr. Kennedy preached, being the day of Public Thanksgiving appointed by authority for the success of the preceding campaign.

1763—June 28. Mr. Kennedy chosen Moderator of the General Synod at Lurgan.

1764—June 26. Mr. Kennedy, as Moderator of the General Synod, preached at Lurgan on Gal. i. 10.

1767—Aug. 31. Lease of premises in Rosemary Lane.

1773—May 23. Rev. James MacKay preached the Funeral Sermon of Gilbert Kennedy.

1775—Jan. 22. The people of the Established Church worshipped for the first time in the N. Meeting-house.

1778—June 30. Rev. James Bryson chosen Moderator of the General Synod at Lurgan.

1778—Nov. 22. Rev. James Bryson preached before the Belfast Union Volunteers.

1779—June 29. Mr. Bryson, as Moderator of the General Synod, preached at Lurgan on Joh v. 39.

1789— Building of the new Meeting House.

1789—Mar. 15. "This Day, at the request of Government, we returned publick thanks to Almighty God for his Majesty's happy recovery from a long mental indisposition."—*Bryson's MS. Sermons.*

1791— The Congregation rejoined the Presbytery of Antrim.

1792—Dec. 26. General Meeting of the inhabitants of Belfast in the Meeting House for the "purpose of expressing their sentiments on the present state of public affairs, and to enter into such other measures as may be deemed expedient for the accomplishing that great object, an equal representation of the People in Parliament."

1800—Jan. 12. Rev. Dr. Bruce preached the Funeral Sermon of Patrick Vance.

1806—Sept. 7. Opening of Organ by Edward Bunting.

1816—June 24. Resolved—"That the front Seat in the Gallery, on the left side of the Organ, be appropriated for the use of the students of the Belfast Academical Institution."

1816—Oct. 27. Resolved—"That a sum of £50 be appropriated to the funds for the endowment of a Professorship of Divinity, by the Synod of Ulster, in the Belfast Academical Institution."

1816—Nov. 10. Use of the House granted to the Chapel-of-Ease during repairs to their church.

1817—June 1. Resolved—"That a fund be now raised by subscription from the members of this Congregation, for the purpose of assisting the endowment of a Professorship of Divinity, proposed to be founded by the Synod of Ulster, in the Belfast Academical Institution, and likewise to pay such a sum to the Treasurer of the said Institution as will entitle the clergyman of this House, for the time being, to the rights of a proprietor thereof."

1817. Act to relieve persons who impugn the Doctrine of the Holy Trinity from certain penalties.

1822. Evening Services, during the Summer months, at 6 p.m.

1827—June. The General Synod, at a meeting held in Strabane, resolved, "We do hold it absolutely incumbent upon us, for the purpose of affording a public testimony to the Truth, as well as to vindicate our religious character as individuals, to declare that we do most firmly hold and believe the doctrine concerning the nature of God, contained in the words of the Westminster Shorter Catechism."—*Minutes of General Synod.*

1827—Aug. 26. Rev. Hugh Hutton, M.A., preached on "*The Duty and Benefits of Co-operation among the Friends of Scriptural Christianity.*" (Published.)

1828—June. The General Synod, at a meeting held in Cookstown, resolved, "That if any person be found not to preach the doctrines of the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with the body."

21 ministers and 16 elders protested against the decision of the Synod, for the following, amongst many other reasons, "Because, if any creed, or test of religious belief, contains nothing but what is to be found in the Bible, it is superfluous; and, if it contains anything contrary to the Bible, it is pernicious—calculated to mislead the understanding, to prevent the progress of truth, and to perpetuate error." *Minutes of General Synod.*

1828—July 23. Rev. Mr. Carley preached the Funeral Sermon of W. D. H. M'Ewen.

1829—Mar. 15. Use of the House granted to the Baptists for a sermon on behalf of free schools in Ireland.

1829—May 16. Use of the House granted to the Rev. H. Montgomery, to preach on 24th May on behalf of a number of persons wishing to emigrate to Canada.

1830—Feb. 28. The Committee recommend the Seat-holders to grant the use of the House to the Third Congregation for service on Sunday mornings, until they are able to return to their own House, provided they arrange to finish by 10-30 a.m. The Third Congregation declined the offer with thanks.

1830—May 25. First Meeting of the Remonstrant Synod of Ulster at Belfast. The Rev. Dr. Bruce, William Bruce, James Johnson, and John Porter, members of the Antrim Presbytery, were invited to sit and deliberate with this Synod.

1831—Jan. 10. Resolved to present an Address to the Lord Lieutenant "embodying a strong expression of our adherence to the connection with Great Britain: to the principles of the British Constitution: and also to the principles of Civil and Religious liberty."

1831—Feb. 13. Use of the House granted to the Third Congregation for the celebration of the Lord's Supper on the third Sunday in March and the other necessary days.

1831—April 9. Meeting held to organise the Unitarian Society for the Diffusion of Christian Knowledge—John Holmes Houston, of Orangefield, in the chair. Resolved—"That this Meeting, anxious to promote religious knowledge and the practice of virtue, considers the formation of a Unitarian Tract Society eminently calculated to advance these important objects."

1832—May 10. First Annual Meeting of the Unitarian Society, at which Rev. Dr. Montgomery preached on "*My People are Destroyed for Lack of Knowledge.*"

1832—Nov. 4. Owing to the members of the First Congregation worshipping in this House during the alteration to their own, the Charity Sermon for the Poorhouse was postponed until the beginning of the following year.

1833—Feb. 24. Resolved—"That it is the opinion of this meeting, that it would be highly desirable to establish a place of worship, where all those professing the Unitarian Faith might have an opportunity of attending Divine Service, which is now denied them by want of accommodation in the present houses."

1833—April 21. Use of the House granted to Mr. West for the purpose of preaching and taking a collection on behalf of the schools of the Baptist Society of Ireland in the West of Ireland.

1834—April 10. Petition adopted on behalf of the English Dissenters "to obtain relief from the several political grievances under which they suffer."

1834—Sept. 7. The Annual Report of the Belfast Charitable Society for 1833 having been submitted to the Committee, and it appearing that the only contributions of weekly collections in Presbyterian Houses of Worship have been from First and Second Congregations:—

Resolved—"That notice be given to the Committee of said Society of the intention of this Committee to reserve the weekly collections made in this Congregation to be hereafter applied by themselves in aid of their own poor, and that in consequence they will only contribute to the Poorhouse after the 1st November next the amount of the Annual Collection in aid of its funds."

1834—Oct. 12. Resolved to have Evening Service during the winter months, and that "the necessary arrangements be made to light the house with candles for this season, and that the members be apprised thereof by circular, and cautioned to provide for the safety of their books."

1836—Jan. 24. Use of the House granted to Rev. Mr. Stannus, of Edinburgh, on behalf of debt on his own Congregation.

1837—Mar. 5. Resolved—"That we recommend to the Annual Meeting to petition both Houses of Parliament in support of Mr. Sharman Crawford's Bill for the abolition of the *Regium Donum*.

1838—Jan. 21. Use of the House granted for a *soiree* of the First and Second Congregations.

1838—June 10. Use of the House granted to the Irish Non-Subscribing Presbyterian Association for their meeting on 10th July next.

1838—Dec. Purchase of "Beth Berei," York Street. Cost £250.

1839—June 2. Presentation to Rev. John Porter of a salver and a purse of £325.

1839—Sept. 2. Day School opened in Castle Street.

1839—Sept. 29. Resolved—"To have the House fitted up with Gas Fittings forthwith." Cost, £102 12s 6d.

1839—Sept. 29. Use of the House granted to Rev. George Armstrong, of Bristol, to preach on behalf of the Unitarian Tract Society.

1840—Jan. 5. The new Meeting-House in York Street opened by Rev. Henry Montgomery, LL.D.

1841—Nov. 3. Anniversary Sermons of Unitarian Society by Rev. Charles Wickstead, of Leeds, "*The Importance of Christian Unitarianism.*"

1842—Feb. 6. Petition presented to Parliament from the Congregation for the Amendment of the Marriage Laws in Ireland.

1842—Oct. 2. "Gymnasium" in Fountain Street purchased for Schools. Cost, £336.

1842—Oct. 4. Rev. Dr. W. H. Drummond preached on behalf of the Unitarian Society on "*The Right and Duty of Free and Unshackled Inquiry in Religion.*" (Published.)

1842—Dec. 25. Sub-Committee appointed to watch the interests "under the present threats held out of process to deprive the members of this Congregation of their Meeting-house."

1843—Sept. 23. Use of the House granted to Dr. John Taylor, of Glasgow, to preach on 8th October the anniversary sermons of the Unitarian Society.

1844—July 19. Royal Assent to Dissenters' Chapels Bill.

1845—Mar. 31. Presentation to F. D. Finlay, in the Meeting-house of the Second Congregation, for his advocacy of the Dissenters' Chapels Bill.

1845—Nov. 30. Rev. Dr. Montgomery preached the Annual Sermon on behalf of the Unitarian Society on "*We Persuade Men.*"

1845—Dec. 7. Use of the House granted to Mr. Frederick Douglas to lecture on behalf of the Anti-Slavery Society.

1852—Jan. 4. Sunday services changed to 12 and 7 p.m.

1852—Mar. 7. Petitions to both Houses of Parliament, praying for the abolition of all sectarian tests in the case of professorships of secular learning, and all other secular offices in the University of Scotland.

1859—May 29. Dr. W. H. Channing, of Liverpool, preached on behalf of the Unitarian Society.

1866—Jan. 28. Martineau's Hymns adopted.

1867—June 30. Permission granted to erect a Memorial Tablet in Meeting-house to H. K. Malcomson, Lieutenant in 46th Regiment.

1868—Jan. 19. Adoption of "Common Prayer for Christian Worship in Ten Services for Morning and Evening." London, 1864.

1868—April 18. Petition to Parliament in favour of the Disestablishment of the Irish Church.

1871—Oct. 24. Congregation left the Presbytery of Antrim.

1872—July 24. Stone-laying of the Rosemary Street Schools and Lecture Hall by Mrs. Dr. Ritchie.

1872—Nov. Mutual Improvement Association founded.

1873—Feb. 7. At the Annual Meeting of the Congregation, it was resolved, "That we highly approve of the suggestion of having a portrait in oil of the Rev. John Porter presented to Mrs. Porter; also to have a duplicate painted for the vestry-room of our church." Mr. E. A. Fuhr appointed secretary of the fund.

1873—Mar. 31. Opening of the Schools and Lecture Hall in Rosemary Street by Rev. G. Vance Smith, B.A., Ph.D., of York.

1873—Oct. 4. Morning Service changed from 12 o'clock to 11.30 a.m.

1874—Feb. 22. Rev. J. C. Street preached funeral sermon of John Porter.

1874—May 10. Annual Sermon on behalf of the Unitarian Society preached by Rev. Brooke Herford.

1874—June 1. Mrs. Porter presented to the Congregation the library of her late husband.

1877—Feb. 28. Congregation approves of the suggestion made by the Committee regarding the adoption of Martineau's new collection of hymns.

1880—April 7. Centenary celebration of birth of Dr. Channing in Music Hall; James M. Darbishire, Esq., in the chair. Proposed by the Rev. J. C. Street, "That in commemorating to-day the 100th birthday of William Elery Channing, we desire to pay a reverent tribute to the transcendent beauty and sweetness of his character, which shone through all his acts and all his writings, and constitutes for all time a living exemplification of manly dignity and Christian worth."

1881—Jan. 1. The *Chronicle and Index* of the Unitarian Society, Belfast, published, "which shall at once be a Chronicle of religious activities connected with the Society, and an Index to books." Rev. J. C. Street, Editor.

1881—April 24. Jubilee Service of the Unitarian Society, Belfast, held in the Meeting-house, Rosemary Street, at which Rev. H. W. Croskery, F.G.S., of Birmingham, preached.

,, 25. Welcome Breakfast under the Presidency of W. B. Ritchie, Esq., M.D., J.P.

,, 26. Conference under the Presidency of Rev. S. C. Nelson of Downpatrick.

Annual Meeting of the Unitarian Society, James M. Darbishire, Esq., in the chair.

1883—May 7. Annual Meeting of the Unitarian Society. Moved by Rev. J. C. Street, "That we renew our expression of allegiance to the great principle of religious liberty on which this Society is founded, and we rejoice at any effort on its behalf throughout the world." This resolution was the outcome of the rejection of Mr. Gladstone's Affirmation Bill in the House of Commons by 292 votes against 289, in favour of which bill the Society had forwarded a petition.

1883—July 22. Baboo Protap Chunder Mozoomdar preached in the Meeting-house on "Prayer." The preliminary portion of the service was conducted according to the ritual of the Brahmo Somaj, and passages from the works of the Hindu writers, and from the Bible, were read.

1893—Jan. 25. Adoption at the Annual Meeting of the Prayer Book compiled by Rev. E. I. Fripp.

1894—Jan. 17. Resolved—"That this meeting approve of the suggestion that a new House of Worship be built by the Second Congregation in the neighbourhood of the Lisburn Road or Malone Road."

1894—Oct. 3. Use of the house granted to the British and Foreign Unitarian Association.

Resolved—"That this large and representative meeting hereby offers its hearty welcome to the delegates of the B. and F.U.A., and assures them of its warm interest in the progress of the great cause of Unitarian Christianity, and its appreciation of the services which the Association has rendered and is rendering to that cause, and expresses the hope that the near future may bear witness to increased activity among Unitarians in all parts of Great Britain and Ireland."

1894—Dec. 6, 7, 8. Bazaar held in the Ulster Hall, for the Building Fund. Nett amount realised, £833 10s 6d.

1895—Oct. 25. Laying of Foundation Stones of All Souls'.

1896—Oct. 11. Opening of All Souls' by Rev. Joseph Wood, of Birmingham, Tate Lecturer at Oxford.

1897—June 20. Sermon preached by Rev. E. I. Fripp, on the occasion of the 60th anniversary of the Queen's accession to the Throne.

1898—May 8. Rev. Stopford A. Brooke, M.A., LL.D., preached in All Souls' on "Joy."

1898—July 18. Division of the Rosemary Street property sanctioned by the Congregation.

1898—Dec. 9, 10, 11. "Grand Carnival" in aid of Building Fund. Nett amount realised, £183 9s 5d.

1899—Sept. 28. Rev. Dr. Hunter, of Glasgow, preached in All Souls' on "Public Worship."

1900—April 8. The Congregation joined in singing the "National Anthem," being the first Sunday after the Queen's visit to Ireland, and the attempted assassination of the Prince of Wales at Brussels.

1900—Oct. 11. Induction of Rev. W. H. Drummond as Minister of the Congregation.

LIST OF MINISTERS.

James Kirkpatrick, M.D., D.D.—Born (date unknown)—Son of Rev. Hugh Kirkpatrick of Ballymoney—Licensed by Presbytery of Route—Templepatrick 1699-1706—Belfast (First) 1706-1708—Belfast (Second) 1708-1743—Died 1743.

Gilbert Kennedy, M.A.—Born 1706—Son of Rev. Gilbert Kennedy, of Tullylish—Ordained Lisburn 7th June, 1732—Killyleagh 1733-1744—Belfast 1744-1773—Died 12th May, 1773—Buried Clifton Street Graveyard.

James Bryson, M.A.—Born —Ordained Lisburn 7th June, 1764—Belfast 1773-1791—Belfast (Fourth) 1792-1796—Died 3rd October, 1796.

Patrick Vance—Born 1756—Son of Rev. Thomas Vance, Dublin—Licensed by Munster Presbytery—Ordained Sommerhill, County Meath, 2nd May, 1779—Belfast 1st August, 1791-1800—Died 2nd January, 1800.

William Hamilton Drummond, D.D., M.R.I.A.—Born at Larne, August, 1778—Son of Surgeon Drummond of the Royal Navy—Licensed by Presbytery of Antrim 9th April, 1800—Belfast 26th August, 1800-1815—Strand Street, Dublin, 1815-1865—Died 16th October, 1865—Buried Mount Jerome Cemetery, Dublin.

W. D. H. M'Ewen, M.A.—Born 1787—Son of Rev. George M'Ewen of Killinchy—Usher's Quay, Dublin, 1808-1813—Killinchy 1813-1817—Belfast 1817-1828—Died 15th July, 1828—Buried Killinchy Graveyard.

John Porter—Born August, 1800—Son of Mr. James Porter of Lough Muck, County Tyrone—Liverpool (Toxteth Park) 1827-1829—Belfast 1829-1874—Died 12th February, 1874—Buried Shankhill Graveyard, Belfast.

James Christopher Street—Born January, 1832—Son of Mr. Christopher Street of Nottingham—Ordained in Manchester, 20th March, 1860—Manchester Superintendent Missionary 1860-1863—Newcastle-on-Tyne 1863-1870 — Belfast 1871-1890 — Northampton 1890-1891 — Birmingham (Church of Saviour) 1891-1895—Shrewsbury 1897.

Edgar Innes Fripp, B.A. (Lond.)—Born November 1861—Son of Mr. George Arthur Fripp, R.W.S., of London—Mansfield 1888-1891—Belfast 1891-1900—Mansfield 1900.

William Hamilton Drummond, B.A. (Lond.)—Born 1863—Son of James Drummond, M.A. (Oxon.), LL.D., Hon. Lit.D. (T.C.D.), Principal of Manchester College, Oxford, and grandson of the above William Hamilton Drummond, D.D.—North-End Mission, Liverpool 1887-1889—Cross Street Chapel, Manchester, 1889-1893—Warrington 1893-1900—Belfast 1900.

APPENDIX B.

ADDRESS TO FRANCIS DALZELL FINLAY, ESQ., ON THE OCCASION OF THE PASSING OF THE DISSENTERS' CHAPELS BILL.

DEAR SIR,—On behalf of the Non-Subscribing Presbyterians of Ireland, interested in the passing of the Dissenters' Chapels Bill, we request your acceptance of the accompanying Testimonial, in grateful acknowledgment of the important services rendered by you, as the proprietor of the *Northern Whig*, to the great cause of Civil and Religious Liberty during the progress of that measure. We cannot forget that, while the success of the Bill was yet problematical—when, though introduced by the Government, it seemed to be viewed with coldness by the adherents of the Administration—when it was notorious that many numerous and powerful religious bodies had determined to exert all their influence in order to interpose insurmountable obstacles to its passing, and long before any considerable number of individuals of any political party had declared in its favour, the *Northern Whig*, regardless of mere selfish calculations of interest or popularity, threw itself into the struggle. The columns of your valuable journal were opened to the advocacy of the side of the weak, because it was found to be the cause of justice; and the contest was maintained with firmness in spite of every effort to raise against the *Whig* the outcry of religious intolerance.

With us this has been no narrow, sectarian, or selfish struggle. We sought merely for the protection of our rights and liberties as Christians; and we rejoice that we have obtained that protection in a form which, at the same time, secures the liberties of our fellow-Christians around. Should any of them hereafter require the aid of a similar measure for their protection against oppression and injustice, we shall be found, without regard to sectarian differences, ready to lend them any aid in our power; and we feel well assured that the *Northern Whig* will also maintain its own character, as the consistent advocate of the persecuted and oppressed, by displaying on their behalf the same independent spirit, the same untiring energy, the same commanding talent which it exhibited so triumphantly in advocating the Dissenters' Chapels Bill.

We are perfectly aware that the acknowledgment, of which we now beg your acceptance, is a tribute far inferior to the magnitude of the services which the *Northern Whig* has rendered; but we trust that the grateful feelings of those by whom it is presented will give it, in your eyes, a value far beyond its intrinsic worth; and that it will be pleasant to yourself to contemplate in after life a memorial, though slight, of an important benefit which you have assisted in procuring for your country and for mankind. We are, Dear Sir, your obedient servants,

JAMES ANDREWS,
GEORGE K. SMITH, } *Secretaries.*

Belfast, 31st March, 1845.

REPLY.

GENTLEMEN,—With feelings of honest pride I offer you my best thanks for the gratifying Address and valuable Testimonial with which you have this day honoured me on behalf of the Non-Subscribing Presbyterians connected with several congregations interested in the passing of the Dissenters' Chapels Bill. A consciousness of having performed an act of duty is calculated of itself to convey a sufficient reward; but the feeling of satisfaction cannot fail to be greatly enhanced in this instance by the manner in which so numerous and influential a body of my fellow-countrymen have been pleased to express their opinion of the manner in which the *Northern Whig* acted in a struggle where simple justice stood on the one hand and stern persecution on the other. In a position of this kind he would be equally mean and cowardly who should require any extraordinary incitement to prompt him to the line of duty.

Gentlemen,—You have happily expressed my own sentiments when you say that, should oppression and injustice ever be attempted against those who so unscrupulously endeavoured to deprive you of your rights and properties, the *Northern Whig* will be found "displaying on their behalf the same untiring energy which it exhibited so triumphantly in advocating the Dissenters' Chapels Bill."

It is a consolation, however, to believe that such an evil is not likely again to recur. We happily live in an age of progression. The light of knowledge is dispelling the mists of ignorance and intolerance, and a holier and happier feeling must inevitably succeed. It is not, therefore, too much to hope that few years will pass until even for shame's sake no man will have the hardihood to attempt the injury of his neighbour on account of his sincere belief or the honest exercise of his religious convictions.

The sentiments so kindly expressed in the concluding part of the Address are truly encouraging. It will, indeed, in after life, be "pleasant to contemplate this memorial of your approbation," and I trust my children shall ever view it as a powerful incentive to pursue that independent and upright course which, should similar circumstances arise, would secure the same expression of good will and confidence on the part of their fellow-countrymen.

With assurance of my most sincere gratitude, not only for your kindness and that of my other friends on the present occasion, but also for the steady support which I have experienced for upwards of twenty years in maintaining the sacred principles of Civil and Religious Liberty, I am, gentlemen, your obliged and faithful humble servant,

FRANCIS DALZELL FINLAY.

Belfast, 31st March, 1845.

To James Andrews and George K. Smith, Esquires.

APPENDIX C.

PETITION IN FAVOUR OF DISESTABLISHING THE IRISH CHURCH.

To the Right Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled:

The Petition of the Minister, Committee, and Members of the Second Presbyterian Congregation of Belfast, Humbly Sheweth that Petitioners have learned with profound satisfaction that it is in contemplation to introduce into Parliament a Bill for the Disestablishment of the Church of Ireland, and divesting it of all State endowments.

Petitioners are aware that a measure thus affecting the Established Church of Ireland cannot fail to operate in a similar manner against the *Regium Donum* which they themselves enjoy, but they feel that justice demands the measure, and that it cannot be withheld longer with safety to the State.

Petitioners are of opinion that wherever great diversities of faith exist in a nation the establishment of any particular sect is most impolitic. But in Ireland, where an insignificant minority is thus honoured and elevated, such an institution becomes utterly indefensible. Jealousies, heart-burnings, hatreds are the inevitable consequences. To this more than any cause do Petitioners ascribe the strong and general dislike to British rule which, since the origin of the Established Church in Ireland, would appear to be deepening and spreading from generation to generation up to the present day.

Petitioners, therefore, rejoice and give thanks to God that Parliament is at length seeking to conciliate this country by just and equal government rather than by force; and believe that when present excitement shall have died out, attachment to England, affection for her institutions, and loyalty to the Throne will take the place of present disaffection, and the two countries be indissolubly united under the deep sense of mutual interest.

And Petitioners shall ever pray.

(Signed) JOHN PORTER, *Minister.*
DAVID W. MOORE, *Chairman.*
JOHN RITCHIE, *Secretary.*

COMMITTEE.

C. B. Grimshaw.	James M'Williams.	James Heron.
Dr. Hodges.	W. G. Mulligan.	Wm. Dobbin.
James Coleman.	John Millin.	Robert Long.
A. M'Ewen.	W. B. Ritchie.	John Hoy.
Andrew Kirk.	James Campbell.	

18*th April*, 1868.

APPENDIX D.

PETITION IN FAVOUR OF REDRESSING THE GRIEVANCES OF THE DISSENTERS OF ENGLAND.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled:

The Humble Petition of the Undersigned, the Members of the Second Presbyterian Congregation, Belfast, Sheweth, that your Petitioners view, with sentiments of the liveliest interest, the Constitutional efforts of their English Dissenting brethren to obtain relief from the several political grievances under which they suffer.

Your Petitioners complain that the Dissenters are compelled to contribute towards the support of a Church from which they conscientiously differ and from which they derive no benefit; that, in consequence of their dissent from its rules, and ceremonies, and ordinances, they are virtually excluded from the benefits of both the Universities of Oxford and Cambridge; and are forbidden to have marriages celebrated by their own ministers; are excluded from the local registration of births and deaths; and are denied even the right of burial, by their own ministers, in parochial graveyards.

Your Petitioners cannot but look upon these hardships, to which English Dissenters are subjected, as unjust, impolitic, and unchristian. They hold that mere religious opinion should never have been made the subject of legislative enactment, since what is of God must stand, but what is not of God cannot be perpetuated by human means; but where no crime exists, no penalty should be inflicted; and that the best service which any Legislature can confer upon Christianity is to *let it alone*, since history shows that the aid which it gave has ever been detrimental to its best interests.

Your Petitioners are happy to perceive that the doctrine of man's exclusive accountability to God for the faith which he entertains is beginning to prevail; and they confidently await the time when it will become part and parcel of the law of the land.

Their prayer, therefore, is that your Lordships will take into speedy consideration the claims of their English Dissenting brethren, and grant that relief to a numerous, intelligent, and loyal class of His Majesty's subjects, which is recommended by every principle of sound policy, and enforced by every sentiment of justice.

And your Petitioners will ever pray.

10*th April*, 1834.

APPENDIX E.

LEGISLATION AFFECTING DISSENTERS IN IRELAND.

2 *Eliz. c.* 1. *(Ir.).* — ACT OF SUPREMACY. (1560.)

Act restoring to the Crown the ancient jurisdiction over the State Ecclesiastical and Spiritual.

2 *Eliz. c.* 2. *(Ir.).* — ACT OF UNIFORMITY. (1560.)

Act requiring all subjects to attend to the public worship of the Church, and interdicting every other. "All ministers shall be bounden to say and use the matins, evensong, celebration of the Lord's Supper, and administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in said book" (*i.e.*, Common Prayer) "so authorised by Parliament."

17-18 *Car. II. c.* 6. *(Ir.).* — ACT OF UNIFORMITY. (1665.)

Act for the uniformity of public prayer and administration of Sacraments, by which every preacher was to be licensed by Archbishop, and to declare his unfeigned assent to the Thirty-nine Articles.

4 *Wm. & M. c.* 2. (amended by) 2 *Anne c.* 14. 1704. 4 *Geo. I. c.* 9. 1717. — ACT OF INDULGENCE. (1692.)

Act for the encouragement of Protestant strangers to settle in Ireland, which provides that alien Protestants taking the oath of allegiance, and against the Pope's spiritual power, and signing the Declaration against Transubstantiation, should "have liberty of meeting together publicly for the worship of God, and of hearing Divine service, and performing other religious duties in their own several rites, used in their own countries; any law or statute to the contrary notwithstanding.

12 *Anne c.* 7. — THE SCHISM ACT. (1714.)

Act to prevent the growth of Schism, and for the further security of the Churches of England and Ireland as by law established.

6 *Geo. I. c.* 5. — ACT OF TOLERATION. (1719.)

Act reciting that the granting some ease and indulgence to the Protestant Dissenters in the exercise of religion may be an effectual means to unite his Majesty's Protestant subjects in interest and affection, and enacts "that all Dissenting ministers who shall declare that Transubstantiation and the Adoration of the Virgin Mary are idolatrous, and shall take the Oath of Allegiance, shall be exempt from the penalty under *17-18 Car. II. c. 6.*"

11 *Geo. II. c.* 10. 1738.	Act by which Presbyterians were exempted from all prosecutions for marriages celebrated in their congregations by ministers who had qualified under the Toleration Act.
19 *Geo. III. c.* 44. 1779.	Act for the further relief of Protestant Dissenting Ministers and School Masters.
19-20 *Geo. III. c.* 6. 1779.	Act for the relief of his Majesty's faithful subjects, the Protestant Dissenters of this Kingdom, by which all persons being Protestants could hold any office, civil or military, notwithstanding that he had not received the Sacrament of the Lord's Supper.
21-22 *Geo. III. c.* 25. 1782.	Act by which marriages solemnized between Protestant Dissenters, and by a Protestant Dissenting clergyman, shall be good and valid.
57 *Geo. III. c.* 70. 1817.	Act to relieve persons who impugn the Doctrine of the Holy Trinity from certain penalties.
5-6 *Vic. c.* 113. 1842.	Act by which marriages heretofore celebrated by Presbyterian or other Protestant Dissenting ministers were to be of the same force as if solemnized by clergymen of the Established Church.
7-8 *Vic c.* 45.	DISSENTERS' CHAPELS ACT. (1844.)
7-8 *Vic. c.* 81. 1844.	Act by which marriages between parties, one or both of whom are Presbyterians, may be solemnized in certified Meeting-houses.
26 *Vic. c.* 27. 1863.	Act by which any trustee or owner of a separate building (not being a church belonging to the United Church of England and Ireland) used as a place of worship, by any church, denomination, or body of Protestant Christians, or any officiating minister of any such place of public worship, may have such building registered as a place of public worship, in which marriages may be solemnized.
32-33 *Vic. c.* 42.	THE IRISH CHURCH ACT. (1869.)
33-34 *Vic. c.* 110. 1870.	Act by which special licences may be granted by the Moderator of the following bodies :—The General Assembly, Remonstrant Synod of Ulster, Presbytery of Antrim, Northern Presbytery of Antrim, etc., provided the parties belong to the same church, assembly, synod, or presbytery as the person granting the licence.
36 *Vic. c.* 16. 1873.	Act by which the provisions of 26 *Vic. c.* 27 were made applicable to any church or religious community, who are not Roman Catholics, and who do not describe themselves as Protestants.

APPENDIX F.

ROSEMARY STREET MUTUAL IMPROVEMENT ASSOCIATION.

1872-1893.

The original Committee appointed in 1872 was :—*President*, Rev. James C. Street; *Vice-Presidents*, Messrs. J. M. Darbishire, Robert M'Calmont, F.C.S., and F. D. Finlay; *Hon. Treasurer*, Hugh Hyndman, LL.D.; *Committee*, Messrs. S. Strong, S. Lowry, J. M'Giffin, A. Galloway, H. Hunter, and H. Moore; *Hon. Secretaries*, C. J. Street and James Stephens.

EXTRACT FROM THE PROCEEDINGS.

1873—Nov.	3.	"What Chemistry tells us of the Means by which the Harmony of Creation is Maintained." Professor Hodges, M.D., F.C.S.
1874—Mar.	9.	"The Inimitable Perfection of the Human Ear." Dr. Henry Burden, M.A.
1880—Jan.	19.	Lessing's "Nathan the Wise." Rev. Dr. Chotzner.
1880—Feb.	23.	"Copyright." Mr. H. Hyndman, LL.D.
1880—April	12.	"From Paris to Spain and Back." Mr. E. A. Fuhr.
1881—Oct.	17.	"The Growth of Plants." Mr. Robert M'Calmont, F.C.S.
1881—Nov.	14.	"Ugo Bassi." Rev. Thomas Dunkerley.
1882—Oct.	16.	"Buddha: His Life and Teachings." Mr. W. Hoey, D.Lit.
1882—Oct.	29.	"Lessing." Mr. Henry Aston, M.A.
1882—Nov.	20.	"The Laws of Organic Life." Professor Gordon, M.D.
1883—Feb.	12.	"Some of the Women of Shakespeare. Rev. F. W. Walters.
1885—Oct.	19.	"An Historic Emblem Flower: the Daisy." Mr. John Vinycomb, M.R.I.A.
1885—Nov.	9.	"The Immortality of the Soul in Hebrew Scriptures." Rev. Edward Collins.
1886—Oct.	11.	"Lights and Shadows of Life in Belfast." Rev. J. C. Street.
1887—Jan.	10.	"A Trip Through the Lower Animal Kingdom." Mr. Wm. Gray, M.R.I.A.
1887—Feb.	14.	"The First Unitarian Bishop of Hungary." Professor George Boros.
1887—Mar.	7.	"Literary Fiction." Monsieur Dubois.
1888—Jan.	16.	"The Brain and its Functions." Dr. Jas. A. Lindsay.
1888—Feb.	13.	"Prejudice." Mr. Max Veitel.
1888—Mar.	19.	"The Humours of a Rambler." Mr. H. Riddell, M.E.
1890—Jan.	13.	"Shorthand." Professor Everett, D.C.L.
1890—Feb.	10.	"Memory and its Cultivation." Dr. J. Strahan.
1891—Oct.	12.	"Samuel Johnson." Rev. E. I. Fripp, B.A.
1892—Oct.	17.	"The Moon: Its Cosmological History and Present Condition." Mr. W. Redfern Kelly, M.I.C.E.
1892—Dec.	5.	"Mrs. Ewing and her Writings." Mrs. Fripp. "Hamlet." Miss Greenfield.
1893—Jan.	9.	"Count Tolstoi and Russian Society." Mr. Jas. Prelooker.
1893—Mar.	20.	"Tourgenieff." Professor S. J. MacMullen, M.A.

APPENDIX G.

NOTES FROM BRYSON'S MS. SERMONS.*

"*Wherefore putting away lying, speak every man truth with his neighbour.*"—Ephesians iv. 25.

1776, June 8—N.B.—The foregoing Discourse was intended to prevent *Perjury* on occasion of a general election for the County of Antrim, when the influence of the lords on the one side, and a spirit of independency on the other, seemed to threaten the weaker favourers of either party with strong temptation to this crime. The discourse was delivered about the middle of the election (which lasted 17 days), when a thousand circumstances seemed to suggest the necessity of it. Bryson, 1776.

1783, March 6—Said before Assizes.

"*Search the Scriptures.*"—John v. 39.

1779, June 29—Preached before General Synod of Ulster as Moderator.

1787, July 31—Ordination of (Rev.) Mr. Porter at Greyabbey.

"*For ye yourselves are taught of God to love one another.*"—1 Thess. iv. 9.

1777, November 14—The day on which afternoon a sermon was preached in church for the support of Poorhouse.

1783, June 24—Killead before 3 Lodges.

1792, December 27—Before a great many Lodges.

"*Nevertheless we made our prayer unto our God, and set a watch against them.*"—Nehemiah iv. 9.

1778, November 22—Preached before the Belfast Union Volunteers.

1775, January 22—This day the people of the Established Church worshipped for the first time in the N. House.

1781, January 28—Death of Rev. Mr. Mackay.

1783, September 14—On the occasion of the death of Bro. Allen Searson, of the Orange Lodge, No. 257.

1785, January 2—Death of Dr. Ferguson.

1785, April 2—Death of Mr. (Robert) Joy.

1789, January 25—Death of Henry Joy, senr.

1789, March 15—This day, at the request of Government, we returned publick thanks to Almighty God for his Majesty's happy recovery from a long mental indisposition.

1790, January 31—My first sermon after the death of my wife, who changed corruptible for incorruption the 21st of same month.

1790, March 14—On the death of the Rev. Dr. James Crombie. (Died 1st March, 1790.)

1790, August 22—See S. M., being the first time of celebrating the Lord's Supper in the N. M.

---

* Rev. James Bryson left a large number of MS. Sermons, which the Presbytery of Antrim had bound in 14 volumes. These are now deposited in the Library of the Queen's College, Belfast.

APPENDIX H.

WHAT IS PROTESTANT DISSENT?

"The term Protestant, in its widest signification, embraces all who protest against the errors of the Church of Rome. The term Protestant Dissenters, in its widest signification, embraces all who protest against the errors of the Church of Rome, and dissent from the Church of England in points of faith, or church government, or in both. It does not imply a profession of belief in any particular form or system of doctrines, but only that he stands on the right of private judgment in the interpretation of Scripture, and follows its dictates as his conscience directs, whether they lead to the extreme boundary of what is called Orthodoxy or Heterodoxy. The genuine Protestant Dissenter subscribes no creed or confession of faith, for should he do this he would desert the true principles, not only of Protestant Dissenters, but of Protestantism itself, as defined by our best writers.

"On passing the Act of Uniformity many members of the Episcopal Church refused to conform, and hence they were called Nonconformists. The name of Puritan, also, as we learn from Bishop Burnet, quoted by Neal, was, in 1662, changed into that of Protestant Nonconformist, with which that of Protestant Dissenter soon came to be confounded. Many of them settled in Ireland during the Commonwealth. They did not, however, constitute one body, but according to their various views of doctrine and discipline became Congregationalists or Independents, Presbyterians, Quakers, Baptists, and Protestant Dissenters. . . . What is Protestant Dissent? Neither Trinity nor Unity, but the expression of the great principles of opposition to the authoritative counsels of fallible men who would impose upon us a yoke which neither we, nor our fathers, could bear; an assertion of the sufficiency of Scripture, and of the right to interpret it as our own knowledge and understanding can best determine. It is not any of the multifarious sections into which Christians are divided. It is not Trinitarianism, Arianism, nor Unitarianism, Arminianism, nor Calvinism; but it connects itself more or less closely with them all, and is exclusive of none. This the bigot cannot be made to comprehend; he thinks none has a claim to divine favour but those of his own little conventicle, and rather than want the pleasure of damning his neighbour, he would be damned himself."—*An Explanation and Defence of the Principle of Protestant Dissent, in a Letter addressed to the Protestant Dissenters of the Presbyterian Denomination worshipping in Strand Street and Eustace Street Churches, Dublin*, by William Hamilton Drummond, D.D. Dublin, 1842.

APPENDIX I.

CONGREGATIONAL OFFICERS.

GENERAL COMMITTEE, 1900.

John Campbell, M.D.
A. M. Carlisle.
George Cheetham.
F. E. Dale.
John Davidson, J.P.
Hugh Erskine.
George Galloway.
Thomas Henderson.
J. W. Kinnear.
J. B. Elliott.
Adam Millin.
John MacGiffin.
J. F. Mulligan.
W. G. Mulligan.
Joseph Nelson, M.D.
Joseph Worth.

JOHN MONTGOMERY, *Chairman.*
WM. M'CALMONT, *Vice-Chairman.*

TREASURERS.

1819-1821—John Dunville.
1821-1825—Joseph H. Boyd.
1825-1828—Robert Gamble.
1128-1839—Clotworthy Dobbin.
1839-1846—John Gray.
1846-1856—Richard Baxter.
1856-1859—John Fisher.
1859-1865—M. B. Mulligan.
1865-1877—John Hoy.
1877-1882—W. B. Ritchie, M.D.
1882-1886—William Rankin.
1886- —John F. Mulligan.

SECRETARIES.

1816-1843—Michael Andrews.
1843-1847—James Andrews.
1847-1853—John Cameron.
1853-1855—Michael Andrews.
1855-1897—John Ritchie.
1897- —Adam Millin.

DATE DUE

GAYLORD PRINTED IN U.S.A.

GTU Library
3 2400 00393 0066

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.